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AN
A C C O U N T
OF
A R I C H I L L U M I N A T E D M I S S A L
EXECUTED FOR
JOHN DUKE OF BEDFORD,
REGENT OF FRANCE UNDER HENRY VI.
And afterwards in the Possession of
THE LATE DUCHESS OF PORTLAND.

L O N D O N,
Printed by J. NICHOLS,
For T. PAYNE, Castle-Street, St. Martin's.
M D C C X C I V.



1793

T O

M R. E D W A R D S,

BOOKSELLER, Pall-Mall.

TO whom, with greater propriety, can be inscribed, an Illustration of the Bedford Missal, than to him who, with the spirit to purchase it, unites the taste to possess it?

Preserve, Sir, this splendid monument of the arts in the 15th century, and precious memorial of one of the most illustrious in the catalogue of English Worthies; to remain either as an heir-loom in your own family, or as a deposit in some of our national collections. And may it survive to latest posterity secure from the ravages of Time, or the far worse havoc of Political Frenzy.

Believe me,

Sir,

Your obliged humble servant,

R. G.

At the Court of Sessions
for the County of Middlesex

Sheweth that the said
County of Middlesex

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THIS beautiful and rich Missal, or (as it might from its contents enumerated in the record of the gift at the back of the Duke of Bedford's portrait, more properly be called) Book of Offices, contains fifty-nine large miniatures; which nearly occupy the whole page; and above a thousand small ones in circles of about an inch and an half diameter, displayed in brilliant borders of golden foliage, with variegated flowers, &c. At the bottom of every page are two lines in blue and gold letters, which explain the subject of each miniature; a circumstance perhaps only to be found in this expensive performance.

Though all the miniatures are in a good state for the time, yet we plainly discover the hand of various artists, probably French or Flemish.

At the beginning of this MS. is the Calendar, wonderfully rich, adorned with the symbols of the twelve months, accompanied with the signs of the Zodiac, two on the back of the page, and to each month three other miniatures, some of which give the ceremonies and customs of the age. *January* is represented by a three-faced figure sitting at a well-spread table covered with fine diaper linen, carousing and drinking with one mouth and eating with another; and in the borders three miniatures, one of which contains a Janus drest in the habit of a porter, with keys, opening the gates of the new year; on his left hand is the motto: *J'ai veu l'an passe*; and on his right, *Je regarde l'an qui commence*—a figure of a monk kneeling, says, *Je epleurs les pechez de l'an*. The second miniature is an assemblage of
A. naked

naked figures in two companies : one says, *Salve festa dies* ; and the other *bon an bon an*. The third miniature is an astrologer, with a sphere in one hand and something like a quadrant in the other ; and the explanation at the bottom of the page says, *Com't par astrologe jan ensercle les p'prietes de l'an selonc le cours des Etoiles ; coment ou se souloit saluer le primer jour de l'an*.

January has the sign Aquarius, a naked female emptying two pitchers.

Under him,

[gold] *Coment januiet porte la clef de l'an et oure la porte de l'an es quatre temps.*

[blue] *Cest asavoyr print temps, este, autopne, et yver : donc il est le commencement.*

February is represented by a man closely clad, pulling off his boot before a good fire ; of the three miniatures the first is a woman with a nosegay, explained at the bottom to be the mother of Mars, named *Februa*, who conceived the God of War by kissing and smelling a flower.

At the bottom of this page,

Comment fevries est nome d'une feme quo' apeloit februa mere de mars dieu des batailles selonc les poetes qui disoient que februa aveyt conceu le dieu des batailles en baisant et en odorant une fleur.

The second is a procession of men, women, and children, with torches round the walls of a town ; and the third, men in fool's caps drinking on a tomb-stone :

Comment on faysoit procession generale en tour la cite pour reverence . . .

Comment en fevrier ou souloit faire la feste aux folx et aux mors.

March is represented by a man pruning trees.

Mars, with a bifid beard in full armour and holding a battle axe :

Comment les payens nommerent le mois de mars leur dieu de bataille c'est asavoir mars.

Pour ce que en celly temps lez roys commencerent a faire leurs guerres les uns contre le autres.

Round of trees and flowers by a brook ; another of storms :

Comment en Mars toutes choses se verdoient come pres, arbres, et fleurs.

Comment au mois de mars nayssent fouldres et tempestes.

April is represented by a man planting, bearing a branch in full leaf on his shoulders, in a red gown furred with white, blue stockings, black half boots, blue hood, sword, and whittle.

Faunus. A woman with a child on her knee, like the Virgin Mary.

Comment le mois d'avril fut dedie ad venus selon les mescreans Pourceque venus est planete chaude et moyste, et attiree pée come le mois d'avril.

Neptune, in a coat of blue with gold scales and cap, in a car with two boys, drawn by a white and black horse, carrying off Proserpine.

Men and women in gowns and hoods, looking up to a female in a flowered gown.

Comment è mois d'avril neptunus ravit proserpieux a listigacio de venus.

Comment les payens faisoient feste en avrils a la deesse des fleurs.

May by a man hunting on horseback with a hawk on his fist.
 Gemini, two figures embracing, the lower half hid by a
 shield, Or.

Maya playing on a harp, and six girls dancing holding a
 cord in their hands.

*Comment le mois de May fuit nomme d'une des plyades apelee
 Maye mere de mercure.*

*Pour ce que le dit mercure est dit dieu de eloquence et seigneur et
 maistre de rethoriqu' et de marcha'dise.*

An old king saluting and raising up a young queen, four
 men kneeling behind her.

Soldiers, horse and foot, and magistrates, in a fortified tower.
*Comment bonneur fust marie a reverence: et leur fit en deux
 temples.*

*Comment les nobles anciens gouvernoient le peuple: et les ioynes
 se armoient.*

June by a man mowing, his whetstone before him in a case.
 Hercules in the lion's skin taking Hebe by her right hand.
 Their names over them.

Two kings joining right hands, hold branches in left, among
 nobles.

*Comment bebe fust coniente a hercules par mariage et po'r le
 mois fust appele iuing.*

*Comment ce mois fut appele iuing pour ce que romulus et taci' en
 ce mois furet ioyns par acort¹.*

Juno crowned, sitting between three trunks of money, one
 shut and two open; over her head *ie ioing et acable richesses et
 puissance.*

¹ These characteristics of June are taken from Ovid's Fasti, VI. 1—100.

*Comment juno fuer et espouse de iupiter donna le nom de jung.
laquelle iuno estoit dite deesse de richesses et mettoyt les jeunes
homes en esprove de vaillance.*

July by one reaping.

*Cæsar armed and crowned among his troops, a drawn sword
in his right hand, shield on his left.*

*Comment en memour que iulius cesar fist le kalendier ce moys
lui est attribue.*

*Car le dit iulius repara et mist en ordona'ce lez moys de l'an q'e-
stoient co'fus es kala'des acie's.*

A dog with a star in his mouth.

A king stabbed in his throne in the senate.

Comment en ce moys regne lestoyle qui est appelees canis.

Comment iulius de qui ce moys est nome fut occis par son conseil.

August by one threshing.

*Augustus sitting under a canopy, his sceptre sword and
globe bearers at his side, and men kneeling; one says, C'est le
augmenteur du bien publique.*

Comment le moys daust fut nomme par lempereur dit augustus.

*Car le dit august' nepveu de iuli' vouloit q. i. moys ly fust apliq'
come so' oncle.*

*Soldiers fighting and flying: a general standing in front. On
a banner S. 3 annulets O. the same on a heater shield, ground
diapered.*

*A man bareheaded on a white horse, with three trumpeters,
from whose trumpets hangs pax.*

Comment augustus fust victour de antoyne son compaignon.

Comment augustus donna paix a tout le monde en son temps.

A king

A king fitting on a curule chair, an angel holds over his head
an open book, with,

ie en	seigne
les VII	ars
liber	aux.

September by one treading grapes in a vat.

*Comment le mois de Septe'mbre fu no'me du nombre de VII q'est at-
tribue a pallas la quelle signifie sagece.*

*Laquelle pallas est maistresse de sept' ars liberaux et deuz autres
sept ars de mecambre.*

A man like a savage with a red cap and white beard, holding
a branch loaded with fruit in his right hand, gathers fruit with
his left from trees in an inclosure.

verto'pn'

A woman in blue and gold, long sleeves over close ones, a
dove flying at her heart, a palm branch in her right hand.

Comment au mois de septembre vertompnus rent son fruit.

*Comment le mois de septembre est dit en hebreu elul qui est interprete
mere de dieu.*

A king with bifid beard holding a scroll inscribed,

Soit roi du a lecyn.

The foremost of six men kneeling says,

Droit et raison.

October by one sowing.

*Com't octombre est dit le nombre de VIII qui signifie iustice et fut
applique a saturnus.*

*le q'l estoit dit roy des sercles d'or car en son temps chascun vivoit
cusleinent.*

A woman

A woman in hanging sleeves cutting of her hair with a knife.

A man sitting under a canopy, several kneeling round him : others standing under a porch.

Comment ou mois d'octobre pales qui signifie la terre se despoile de ses aournemens et se desnue.

Comment le nombre du mois d'octobre fut applique a scipion africain po' ce q'l havoit VIII bones p'prietes.

November by one beating down acorns to feed a pig.

Nine women at a square cistern, which receives water from a rock and discharges it : their labels,

Polymnia. talia, urania, erato, clyo, calliope, terpsicore, mel-pomene, euterpe.

Comment novembre est attribue es neuf sagesse pour le nombre.

Car les IX sagesse en ce temps se reclovoient en leur estude et vivoie't et q. templacio.

• Perseus on Pegasus, who puts his off foreleg into the square cistern. Two women in the reticulated headdress and mantles come to the cistern, at the sides of which are the nine women.

Comment perseus arriva a celle fontaine sur son cheval.

Comment pallas vient visiter la fontaine de sapience.

December by one killing a pig.

A king with globe and sword ; *ie suis monarque du monde.*

A man in blue, with a white apron, knocking down a hog with a beetle.

Comment decembre fut nome del nombre de X et fut applique aux X roys principaulx sur les q'lx les romains avoi'et seign'ie. les quelx acq'ient les royaumes dez gres, de ese, de perse, de inde, de mede, de caldee, d'egypte, de suria, dytalie, et per deca lez m'ts.

A tilting

A tilting and caroufal.

A philosopher in a hood teaching men, among others one in a long red furred coat, stockings and shoes of one piece, green hood over his left shoulder furred round the cap and at breast, a king and others: *vivez sobrem'et honestem'et.*

Co't en ce moys les chevaliers faisoie't ioustes et vivoie't deliceusem't po' ce q' le pais estoit è paix.

Comment seneque enseigne que ou moys de decembre lon doit vivre soubrement.

After the calendar follow four very large paintings, which have no particular reference to the book.

The first contains, in a whole page, the history of the garden of Eden from the creation of man to his expulsion out of it, and the principal events in the life of Adam: his naming the beasts, Eve taken out of his side, brought to him with a charge of obedience; tempting him; the serpent twined round the tree, with a human face; God cursing the man, woman, and serpent now like a goose, with feet, wings, and a curled tail; an angel driving out the pair; Eve spinning; Adam digging; the Deity with angels beholds Adam dead, and conveys him away. Abel kneeling at an altar, a hand from heaven points to the sacrificed lamb: while the other offering appears unnoticed, and Cain retires frowning, and then breaks his brother's head with a club. In the centre of the garden is a fountain over the four streams, that part at the four corners of the inclosure. The Deity is triple-faced, and the two outer figures of him are surrounded with winged heads. In the midst of Paradise is a most elegant Gothic structure; and the garden fenced off from the country behind with basket-work; a stone wall with a magnificent tower at one end for the entrance guards the front.

The

The subject of the second, consisting of larger figures, is Noah directing the building of the ark, which is simply a square house of timber, with three heights of apartments; it is very curious, as exhibiting the different utensils and manner of working in carpentry. Behind it is an anachronism not extraordinary in the painting of those times, of a large sea, with several ships upon it. A city behind the hills. Noah driving the beasts before him. The Deity in a groupe of cherubs superintending.

The third is the coming out of the ark, Noah's sacrifice, the planting of the vineyard and its consequences to Noah; the state of the earth after the flood expressed by spires appearing above ground, and dead bodies naked and clothed floating a prey to birds.

The fourth represents the building the tower of Babel, in which the different instruments and operations point out to us their progress in the mechanism of masonry, as the second does in the carpentry of the ark; at the top of the tower are two angels undoing all that the workmen have executed.

Under the first picture is this inscription,

*Com't n're seig' crea adam et porta en paradis terrestre et fait
eve de son couste et leur deffent le fruit.*

Under the second,

*Com't n're seig' comenda a noel faire une arche et y mettre paire
de tout bestes pour le deluge.*

Under the third,

*Com't noel ap's le deluge arriva a terre et mist bcrs le bestail
et fist sacrifice et planta la vigne.*

Under the fourth,

*Com't on edifia la tour de babiloine et le language fust mue en
LXXII la'guegues et les anges le despecerent.*

On the back of the painting of Noah's ark is a drawing of a later period, of a tree on which are suspended two shields; the left shield has three fleurs de lis Or on a field Azure, surrounded with crescents Argent, for *Diana of Poitiers*, duchess of Valentinois, mistress of Francis I. The right shield has the same arms of France, joined with those of the house of Medici, for his wife Catharine of Medici; and four scrolls Sable and Argent twisted in the tree, with Henry the Second's motto, *Dum totum compleat orbem*.

The portraits of the duke and duchess of Bedford here engraved follow immediately after the four large paintings.

The services that next follow are bordered, if we may use the expression, with histories of the Old and New Testament in rondeaux, one of the former at the side, and one of the latter at the bottom of each page, and under all are two lines explanatory; of the first, in blue, of the second, in gold, letters.

At the beginning of certain lessons are the figures of the four Evangelists, the history of our Saviour's passion, from his apprehension to his crucifixion; these last sided by martyrdoms of various saints.

When the Old and New Testament history are gone through we come to the histories of the Apocalypse*, disposed in the same manner at the side, and an illustration or moral subject at the bottom of the page, with a suitable verse for each.

Then follow the gifts and effects of the Holy Spirit in rounds, disposed in like manner, with lines explanatory of each.

* Dr. Parsons (MS Collections for Gloucester) says, that on the walls of an old church at Becheley was painted the *Apocalypse in Latin*; by which I suppose he means the history of the Apocalypse in compartments with Latin sentences.

But





But what enhances the value of this MS in this country is, that it has preserved the only portraits remaining of the noble pair, who formerly possessed it; JOHN of LANCASTER duke of BEDFORD, and ANNE of BRETAGNE his duchess, who presented it to her husband's nephew Henry VI. two years before her death.

The duke is represented kneeling to St. George, in a red robe embroidered with gold and furred at the neck and sleeves; which are black: round his neck a rich collar with a falcon volant appendant: on his head, which is close shaved, a small furred cap; on the middle finger of his right hand a ring. The saint is in complete armour, having over it the mantle of the order lined with ermine, fastened by a cordon, with the garter on the left shoulder, under the mantle a surcot with the cross of St. George in front, and a small standing cape studded with two rows of precious stones. A nimbus round his head. Behind him stands his armour bearer, with his arms on a penon and on a shield. The desk at which the duke kneels is covered with a cloth embroidered with roots of gold on paly of blue and white, with his motto, *A vous entier*. The hangings of the stone vaulted chapel behind him are paled, and inscribed in the same manner, and those more directly before him are studded with gold and blue roses on a red ground. Behind him is a chair like the antient curule chair, but having a back to it. The roof of the chapel is vaulted with stone, and in the windows, which have inside shutters, are coats of arms. Round this picture are five martyrdoms of saints. The first represents a saint on horseback aimed at by two men on foot with staves. The second a saint fastened with cords to a St. Andrew's cross, with pots of fire hanging to his hands and feet. The third a saint sawn asunder. The fourth St. John in the caldron

caldron of boiling oil. The compartment on the left side represents a faint thrown headlong into a well.

The first of these represents St. *Eric*, king of Sweden, who, A. D. 1290, issuing out of the chapel where he was surprized at his devotions, and mounting his horse at the head of his guards, in order to save their lives rushed into the thickest of his enemies, and was beat off his horse with clubs by assassins, who afterwards cut off his head¹.

The opposite picture appears to be St. *Sigismund* king of Burgundy, who was first cousin to St. Clotilda wife of Clovis, and who is so conspicuous a character in the subject of the following print, the legend of the fleur de lis. This prince, having, in consequence of the false accusation of his second wife, put his eldest son Sigebert to death unjustly, is said to have prayed that he might be punished in this world, and not in the next. Accordingly he was afterwards overcome in battle by Chlodomir son of the abovenamed Clovis, A. D. 517, and thrown into a well at Columell, near Orleans, which then made part of his dominions.

The martyrdom of St. *Andrew* has, no less than the preceding ones, a particular connexion with the country of the dukes; for we are to understand that it is mentioned in the records of the dutchy of Burgundy, that the cross of St. Andrew was brought out of Achaia, and placed in the nunnery of Weaunne, near Marseilles. It is said to have been removed to the abbey of St. Victor in that city about the year 1250, where it is pretended still to be exhibited. A part of it, inclosed in a silver case

¹ So the learned Bollandist Henschenius. A different account of his martyrdom is given by his biographer Israel, as published by Scheffer, Stockholm, 1675, 12mo. He says he was slain at mass, and his head cut off by the intrigues of a Danish prince who sought his crown. See also Bering, *Florus Danicus*, p. 368.

gilt, was carried to Bruffels by Philip the Good, Duke of Burgundy and Brabant, who, in honour of it, instituted the order of the Golden Fleece, the knights of which for a badge wear a figure of this cross, called *St. Andrew's Cross* or the *Cross of Burgundy*. The tying on the limbs of the martyr instead of nailing them to the cross agrees with the present history of that Saint; and though there is no mention of pots of fire in the legends I have examined, this is no proof that such kind of torture might not have been mentioned in those which the Flemish draughtsmen made use of.

A *saw* is usually put in the hand of St. Simon *Zelotes*, notwithstanding it is expressly said by Dr. Cave, and the authorities whom he cites, that he was *crucified* in Britain. But this story is universally rejected by good critics as the invention of the modern Greeks; and this picture is a demonstrative proof, in my opinion, that at the time these emblems and devices of the Apostles and Saints were first invented the saw was considered as the instrument of his martyrdom, however deficient the present legends are in the mention of that particular. The best account we have of this Saint is, that he was put to death in Persia by the idolatrous priests of that country. Why he is here depicted is not easy to discover, unless some near relation of the duchess bore that name. The prophet Isaiah was the only martyr by the saw except certain obscure Saints of Persia, in which kingdom it seems to have been the prevailing instrument of martyrdom.

The last figure is evidently St. *John*, the name-saint of the Duke of Bedford, husband to Anne of Burgundy.

Over

Over the four first and at the right side under the fifth is a scroll with the motto as before, which incircles his arms' below, Old France and England under a label of 5 Arg. and Erm. and Az. counterchanged, supported by an eagle volant Arg. gorged with a ducal coronet, and an antelope Sable. The border round the whole picture is made up of roots.

The duchess kneels to her patroness and name-saint St. Anne, habited in the veil and wimple, by whose side is the Child Jesus with the globe, and between them a young female saint, by a strange anticipation representing the Virgin Mary her daughter, crowned with a crown surmounted by five crosses, and while the left hand of this last rests on the shoulder of the infant Jesus her right hand turns over the book held by her own mother, whose characteristic, in all antient paintings, is that of teaching her daughter to read¹. The duchess wears the mitred headdress richly fronted with roses and pearls and reticulated at the ears; round her neck a necklace of pearls: her robe is embroidered in the same pattern as the duke's, and on her skirt are a brown and a white dog. Behind her a chair shaped like the antient curule chair having on a boss in the centre a coat of arms enamelled. On it leans a venerable figure, which, but for its situation in the picture, and the absence of the nimbus, might be presumed to represent Joseph, but which may perhaps be the illuminator of the MS himself. The back

¹ The duke's arms on his seal in Sandford, p. 246, are France and England quarterly, over all a label of five points, the two towards the dexter side of the escutcheon Ermine, to shew his descent from John duke of Lancaster, and three charged with fleurs de lis, to shew his descent from Henry duke of Lancaster. Crest, a lion passant guardant crowned and gorged with the same label, and placed with his helmet between two feathers wreathed with scrolls containing some illegible letters; traces of an antelope's hoof for supporter. In a window of St. Stephen's church, Walbrook, his arms were supported by two eagles, A. gorged with large coronets composed of roses O.

² In this attitude both are beautifully represented in large whole length in the North window of the chapel at Haddon-house, Derbyshire, between St. Michael slaying a six-headed beast with the body of a shaggy bear, and St. George with his dragon.



of this chair, like the hangings of the chapel, is embroidered with flowers, and this motto, *J'en suis contente*. Over the screen of hangings look four angels playing on musical instruments. The roof of the chapel is vaulted, and on the top or cornice of the porch are two more angels. On the right side of this picture sit three figures at desks and books: the first is superscribed *Joachin*, the second *Cleopbe*, the third writing at a higher desk *Salome*: the three successive husbands of St. Anne'. In a fourth compartment sits a female saint and a person conversing with her: under him *Alpheus*, another name for *Cleopbas* father of James the Less; under her *Matria Jacques*², representing his wife and the mother of James the Less. The corresponding compartment at the other side below has a similar conversation-piece, representing Zebedee and his wife Salome, other-

² The verses quoted by John Gerson in his sermon on the nativity of the Virgin Mary will best explain these names.

Anna tribus nupsit, Joachim, Cleopbe, Salomeque;

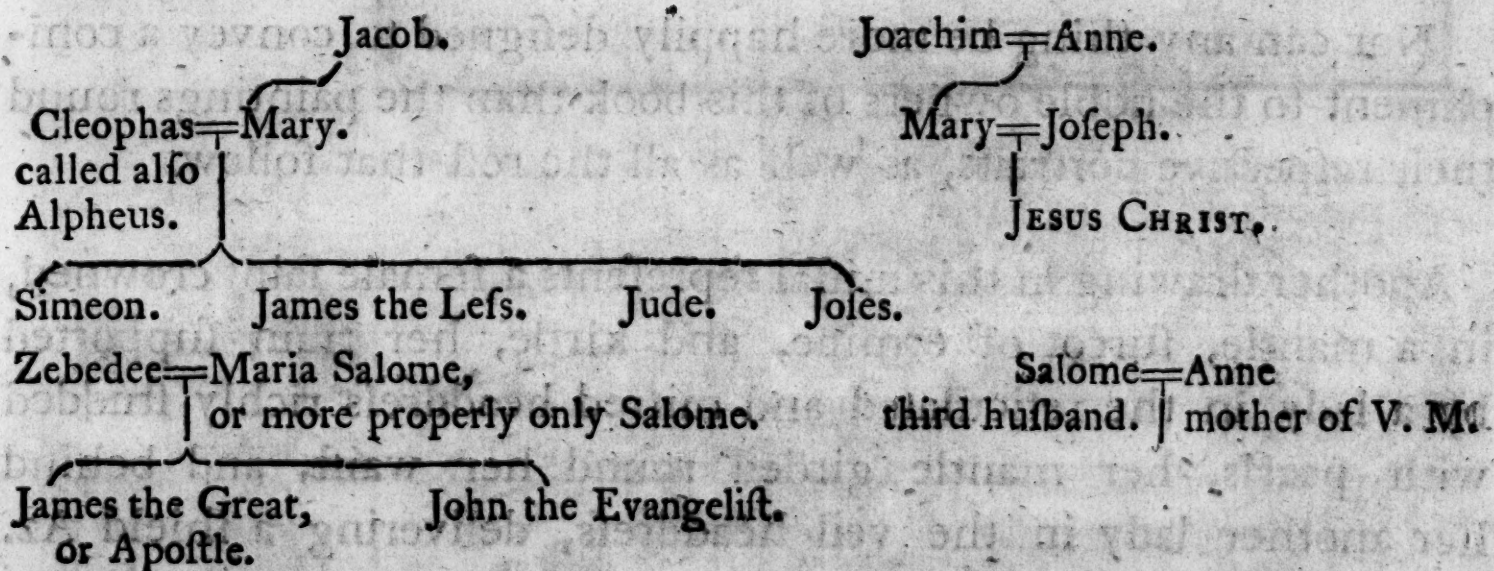
Ex quibus ipsa viris peperit tres Anna Marias;

Quas duxere Joseph, Alpheus, Zebedaeusque.

Prima Jesum; Jacobum, Joseph, cum Simone Judam,

Altera dat; Jacobum dat tertia, datque Johannem.

This system of genealogy, though discountenanced by P. Calmet, as having no foundation in antiquity, has apparently been followed by the illuminator of this missal, and may be thus collected from the respective articles in Calmet's Dictionary of the Bible, particularly Salome VI. and VII. and Anne III.



² For *mater Jacques*.

wife called Maria¹, subscribed *Zebedee Maria Salome*¹. Over this last is painted a church, and over it two scrolls, paly, red, white, and blue, with the motto, *J'en suis contente*, which is repeated at the other corner at top and four times on branches with berries round the arms of the duke impaling those of the duchess.

Az. in a border gobone A. and G. three fleurs de lis O. *Burgundy* modern; quartering Bendy of 6 O. and Az. *Burgundy* antient², without supporters, and on a shield of pretence O. a lion rampant S.

She bore quarterly 1. 4. a lion rampant queue fourchee G. crowned O. *Luxemburgh*. 2. 3. a star of 12 points A. *Baux de Andre*³.

Vertue engraved the duke's portrait, and under it his arms and supporters, with the motto *a vous entierre*: At the corners of the plate in rondeaux his and her portrait. Round his the same motto: round her's, *J'en suis contente*.

Nothing can exceed the strength of character and high finishing of the portrait of the duke; it is the finest example of art at that time I have ever seen.

Nor can any thing be more happily designed to convey a compliment to the noble owners of this book than the paintings round their respective portraits, as well as all the rest that follow.

Another drawing in this missal represents a female saint crowned, in a mantle, furcot of ermine, and kirtle, her train supported by a lady in the reticulated and mitred headdress richly studded with pearls, her mantle girded round her waist, and behind her another lady in the veil headdress, delivering a shield Az.

¹ Among the figures painted on the screen at Cherry Hinton church, in Cambridgeshire, one was superscribed, *Maria Salomee*. Blomefield's MS Collections.

² Sandford, p. 313.

³ Ib.





charged with three fleurs de lis O. held by a man in armour with a singular cap, to a king standing in complete armour. Behind the king is a man in armour, with mail gorget and a surcot; and at the king's feet kneels, as if buckling on his right spur, a herald in a tabard charged with O. a fess between three mullets G. quartering Arg. Over the building in which this transaction passes is the figure of the Deity encircled by cherubim delivering the first described shield to an angel. Another angel hovers behind, over the right corner of the picture, where the same female saint, with her attendants, and the addition of an old man, is represented in a forest among wild beasts meeting an old man with a beard and nimbus, who, kneeling, presents to her the same arms on a mantle: in the back ground is seen a church. This is the legend of the changing the arms of France from three toads to three fleurs de lis, in the reign of Clovis, A. D. 500, as represented in tapestry in one of the halls, at the marriage of Charles the Bold duke of Burgundy and Margaret of York, as described by John de Haymis, knight, lord of Louvegnyes, in his account of that ceremony¹; "Item comment un hermite apporta a la ditte royne
 "un drap d'azur à trois fleurs de lis d'or que l'ange luy avoit
 "donné, et le delivra la ditte royne a son mary le roy Clovis
 "pour le porter comme ses armes en lieu qu'il les portoit
 "d'or a trois crapaux de sable." The queen here referred to was Clotildis, daughter of Chilperic king of Burgundy, and neice of Gondebaud his successor, on whose decease, A. D. 511. she lived in holy retirement at Tours, and was canonized after her death, which happened A. D. 545. On this account she is here represented with the nimbus. Fauchet² adds, it was pretended

¹ Ex MS. cod. anno 1468. Chiffet, *Lilium Francicum*, p. 34. The story is differently told in another French MS Chronicle, cited by Chiffet, p. 31.

² *Antiquites Gauloises*, B. I. c. 18. p. 117.

C

that

that the abbey of Joye en val, in the forest of Laye near the royal castle of St. Germain, near Poissy, was founded on this occasion, because they shewed there a fountain, where this escucheon was revealed to a hermit; whereas this abbey was not founded till 1222¹. and the whole story is of no older date than the reign of Charles VI². The anachronism was not detected in the duke of Bedford's time; but the legend has supplied a handsome compliment.

Philip Augustus king of France first introduced the fleurs de lis into the arms of France in the crusade of 1190.

This story is expressed by two lines under the drawing, and the following facing it.

*Comment n're Seign' par son ange envoya les trois fleurs de lis d'or
en un escu d'asur au roy Clovis*

After this picture follow these lines:

*Pour plus tenir foy Xptienne estable,
Et des pervers dampner l'iniquite,
Fu roy Clovis eslu conestable
Ou bault conseil de sainte trinite;
Pour annoncer laquelle election
Cest angle par digne affection
Au lieu con dit joyenval descendy
A cest hermite, et du divin tresor
Pour roy Clovis convertir lui tendy,
Sur chap asur ces trois fleurs de lis d'or;
Disant, amis, ce present honorable
Signifie foy, force, et equite;
Clovis sera victorien notable
Par ces Armes d'excellent dignite;
A Sainte Clode en fera mencion.*

¹ Fauchet and Chiffet ubi supra.

² Tillet des dignites du couronne de France.

1871
The following is a list of the
names of the persons who have
been appointed to the various
positions in the office of the
Commissioner of the General
Land Office, for the year
1871.
The names of the persons who
have been appointed to the
various positions in the office
of the Commissioner of the
General Land Office, for the
year 1871, are as follows:
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have been appointed to the
various positions in the office
of the Commissioner of the
General Land Office, for the
year 1871, are as follows:



emorand^o x^{xi}iii die mensis Decembris fuit i^a vigi^a
 Natiuitat^{is} x^pi Anno dⁿⁱ millmo cccc^o xxx^o / Et
 serenissimū ac ditissimū principis Henrici dei gratia
 Regis francie et Anglie Anno nono Illustris p^{ri}ncipissa
 Coniux collateralis Victoriosi p^{ri}ncipis dⁿⁱ Duc^{is} Bedfordie
 Patruū dⁿⁱ n^{ost}ri Regis Soror germana Incliti p^{ri}ncipis
 Duc^{is} Burgundie Ducissa Bedfordie Dicto serenissimo
 Regno^{rum} Regi p^{re}sente Ornatissimū lib^{rum} Matutinarū horarū
 Canonicarū Comedacōis et fūeris suarū cū ceteris
 deuocionū culibz vt patet oculo tenus p^{re}puleris et
 sūptuosis nūmū^{is} ex dicti dⁿⁱ mariti sui consensu et
 voluntate cordiali attulit optulit contulit et donauit
 Vnde ex p^{re}cepto dicti dⁿⁱ mei Ducis Bedfordie in h^{is}
 meis lituris Cirographis Ego dⁿⁱ Regis ad plenam
 sentor ad sanitatem vite q^{ue} consuetudine consulens
 Tunc p^{re}sens et p^{re}dicta cognoscens hūc iⁿ memorāde
 donacionis gesta p^{ro}p^{ri}e ymaginē dicti dⁿⁱ mei Ducis
 Bedfordie sup^{er} Cignū meū manuale inscribo fateoret
 attestor Ad laudem Regis Regū dei creatoris et v^{ir}ginis
 v^{ir}ginis d^{ne} n^{ost}re marie v^{ir}ginis o^{mn}is post partū atq^{ue} omniū
 scō^{rum} dei in celis familiarū Se domū n^{ost}ri m^{at}ris regis
 consolacōnem et comodū qui cōspuet^{ur} a x^pto p^{ro}sp^{er} in
 Scla scō^{rum} Amen



Femme Clovis qui par devocion
 Veoir te vient : lors encontre elle yssy
 Le fait lui dit; elle respondi des or
 Pandra Clovis quant a dieu plaist ainsi
 Sur champ d'asur ces trois fleurs de lis d'or.
 ¶ L'Ecu fit faire a cest present se'blable,
 Et fu au roy par elle presente,
 Qui au nom dieu le receut acceptable
 Dont fu Cander roy des gothoys mate.
 Joyenval a di ci fondacion,
 Puis print a rains regeneration
 Lors transmit dieu l'ampole a saint remy,
 Dont fu sacre, si sont les boirs encore,
 Qui ont porte et portent comme lui
 Sur champ d'asur ces trois fleurs de lis d'or.

It appears to me, that the portrait of Henry the Fifth of England here represents the figure of Clovis.

The next particular in this beautiful manuscript is this attestation of its being presented by gift of the duchess and by order of the duke to king Henry VI. by one of the king's servants, who, by the 15th line, appears to have been his physician :

*"Memorandum quod xxiiii die mensis Decembris scilicet in vigilia
 nativitatis Christi anno domini Millesimo CCCC° XXX°. Et
 serenissimi ac invictissimi principis Henrici dei gratia
 Regis francie et Anglie Anno nono illustris principissa
 Coniux collateralis victoriosi principis domini Ducis Bedfordie
 Patruï Domini nostri Regis Soror germana incliti principis
 ducis Burgundie Ducissa Bedfordie dicto serenissimo
 Regnorum Regi presentem ornatissimum librum Matutinarum ho-
 rarum*

Canonicalium Commendacionis et servicii funeralis cum ceteris

Devocionum cultibus ut patet oculo tenus perpulcris et sumptuosis nimium ex dicti domini mariti sui consensu et voluntate cordiali attulit optulit contulit et donavit. Unde ex precepto dicti domini mei ducis Bedfordie in hiis meis literis cirographis Ego domini Regis ad personam servitor ad sanitatem viteque conservacionem consulens Tunc presens et predicta cognoscens hujus memorande donacionis gesta prope ymaginem dicti domini mei ducis Bedfordie super signum meum manuale inscribo fateor et Attestor ad laudem Regis Regum dei creatoris et Virginis Virginum domine nostre marie virginis post partum atque omnium sanctorum dei in celis familiarium ac domini nostri regis consolacionem et commodum qui conservetur a Christo prosper in Secula seculorum. Amen. I. S.

I find in Holinshed and Hall that Henry the Sixth having gone over to France, 1431, and visited Paris, went to spend his Christmas at Rouen.

Monstrelet, as well as Fabian, date the voyage to France 1430, which agrees with the missal; but Holinshed and Hall erroneously dates it 1431.

Monstrelet says, "En cet an le jeune Roy Henry agé de 8 ans vint d'Angleterre a Calais le matin du jour de St. George." And concludes, "Si fut mene a toute sa puissance en la ville de Rouen, ou il fut long long tems."

It may be fairly presumed that Henry did not take this book with him at his return to England; but might leave it in the palace at Rouen; and that (with other of his jewels) it fell into the hands of Charles VI. at the taking of Rouen. It is plain that Henry II. of France afterwards possessed it, and being incited to a love and encouragement of literature by Diana of Poitiers, gratified himself in affixing his arms above noticed.

JOHN

JOHN of LANCASTER third son of king Henry IV. was created earl of Kendal and duke of Bedford for life, 2 Henry V. but these honours were granted to him and his heirs male for ever 11 Henry VI. He was made, 6 Henry IV. constable of England, governor of Berwick, general warden of the East marches towards Scotland, with a grant in fee of all the lands of Henry Percy earl of Northumberland attainted, and the use of the new tower at the entrance of Westminster-hall situate next to the receipt of the Exchequer for the use of himself or his council. On the restitution of the earl of Northumberland's lands he had three thousand marks a-year as an equivalent, having before had the isles of Jersey, Guernsey, Sark, and Alderney, settled upon him in special tail. He marched against the Scots, and raised the siege of Roxburgh, 5 Hen. V. He was with Henry the Fifth at the siege and surrender of Melun two years after; and 9 Henry V. he stood godfather to his nephew Henry VI. in the fourth year of whose reign he was constituted admiral of all England, Ireland, and Aquitaine, during the life of Thomas duke of Exeter'. He was nominated by his brother Henry V. protector and lieutenant of the realm of England during his absence in France, 1415, 3 Henry V. with lands in Bucks and Bedfordshire; and, on the accession of his nephew, Henry VI. he was appointed regent of France. He defeated the French fleet off Southampton², 4 Henry V. He carried on the war in that kingdom with such success that he opened his way to the capital after the victory at Vernueil, and crowned Henry VI. in Paris September 7, 1432; and in that city, about three years after this, he breathed his last, Sept. 14, 1435. His body was conveyed, in great funeral pomp, to Rouen, and there deposited in the cathedral church. His monument is marked with a sim-

¹ Walsingham, p. 441.

² lb.

plicity unknown in the monuments of the great in that age. It was originally only a tomb of black marble between two pillars on the North side of the choir. So that the report to Sandford¹, that the figure or *portraiture* of the duke was broken by the Huguenots, 1642, does not seem well founded. There remains affixed to the pillar at the foot of the tomb a tablet of brass, with his arms in a garter, between two ostrich feathers with scrolls, whereon was probably his motto, and under the buckle of the garter a *root*, which the priests called *La racine de Bedford*. Without any further description or drawing than Sandford's, which was made by William Dugdale when Chester herald 1648, I should not have hesitated to pronounce this *root* the rays not unfrequently issuing from the garter; but that in the duke's will I find the furniture of his chapel was "*de radicibus auri super velvetum rubrum.*" They are thus represented behind his portrait in this missal and as a border round the frame of it. The shield of arms, Sandford adds, was stolen away, being *silver*: another improbability; it was rather lost, like a thousand other shields only of brass or enamelled. The inscription on the tablet is as follows:

Cy gist feu de noble memoire treshaut et puissant prince Johan en son vivant Regent le Roialme de France, Duc de Bedford, pour le q'l est fonde une messe estre ch'un jour p'petuelleme't celebree a ceste autel p' le college des clementins inco'tine't ap's prime, et t'spalla le xiiii jour de Septe'b' l'an mill CCCC XXXII au quel xiiii joir semblableme't est fonde po'r luy iob' sole'pnet en ceste eglise. Dieu face p'don a son ame'.

This is one of the commemorative plates so common in the churches of France, and implies, that besides a private mass that was to be each day said immediately after Prime by the Celestine monks, a solemn obit, or *missa de obitu*, was to be performed on the 14th of September, the day of the duke's decease.

Mr. Camden¹ tells a story that Louis IX. of France being advised by one of his courtiers to deface the duke's monument, wherein was buried all the glory of the English arms in France, nobly replied, "Let him rest in peace who living was the dread of France in war."

His will, dated Sept. 10, 1435, in the castle at Rouen, and proved Oct. 7, 1441, directs that his body be buried in the church of our Lady at Rouen, if he died in Normandy; if in Picardy, in that of our Lady de Morivele; if in England, in Waltham abbey. He left to either of these the whole furniture of his chapel of his palace of Tournelles at Paris, originally the house of a chancellor in 1320, and in 1422 the residence of the duke of Bedford, who enlarged and beautified it so much that Charles VII. and succeeding kings of France preferred it to their palace opposite to it. After the unfortunate death of Henry II. at the tilting match, the lifts for which reacht from this palace to the Bastile along the Rue des Tournelles, Catherine of Medici disliked it so much that she persuaded Charles to pull it down. It was completely demolished by Henry IV. who built the Palais Royal on its site².

The duke left all his estates, of which see a list in Dugdale's Baronage, II. 202. to his wife Jaquetta, except the castle of Hajaputa or Harapute, to his natural son for life³.

¹ Britannia. Bedfordshire.

² St. Foix, *Essais Hist. sur Paris*, I. 41.

³ Royal Wills, 270—276. Dugd. Bar. II. 202.

His first wife ANNE, daughter of John duke of Burgundy, and sister of Philip his son and successor, died in childbed, Nov. 14, 1432, and is buried in the Celestines church at Paris, where her monument of black marble, with her portrait and the following epitaph, is or lately was to be seen :

**Cy gist noble dame madame Anne de Bourgogne
espouse de tres noble prince monseigneur Jean Duc
de Bethford et regent de France et fille de tres noble
prince monseigneur Jean Duc de Bourgogne la
quelle trespasa a Paris le xiv Novembre l'an de
grace MCCCCXXXII.**

He married her at Amiens, April 13, 1423, her brother having previously granted to her the earldom of Artois in case he died without lawful issue.

By favour of Mr. Milner, F. A. S. I had just obtained a drawing of this lady's monument, when it appeared in the "Antiquites Nationales de l'empire Francois," by Millin, in his account of the abbey of the Celestines, Pl. XXIII. p. 126. where it is thus described, "The statue of the Duchefs of Bedford lies on a table of black marble, having at each foot a little dog; her hair is done up in network with very large knots, and over it a kind of square cap, of a very singular fashion. Her surcot is fastened by buttons of large size; her girdle is broad, and very rich, of gold, adorned with precious stones.

The Duke's second wife was JAQUETTA, daughter of Peter of Luxemburg earl of St. Paul. She was but seventeen when he married her at Terouenne, and he had by her no issue. She survived him, and remarried Sir Richard Wideville, knight, afterwards earl Rivers, by whom she was mother of Edward IV's queen, and Anthony earl Rivers, beheaded. She died 1472¹.

¹ Sandford, p. 313.

Having been thus particular in the description of these interesting portraits, I proceed to give a short account of the other paintings which decorate this beautiful book.

The page immediately following the portraits exhibits St. John writing at his desk, his eagle on the top of his reading desk. Underneath he is in Patmos among wild beasts, a demon holding his inkhorn and pencase. In the surrounding rondeaux he is represented leaning on Jesus' breast; the crucifixion, Christ bearing the cross, St. John comforting the Virgin, and in a burning barrel oil poured over him; the lower line is craft.

The next page has God appearing to Abraham, and promising him a child by his wife, who was ^{xx}_{iii} and x years, and was *brabaigne*.

The angel appearing to Zechariah.

Angel appearing to Manoa's wife.

Angel appearing to the Virgin Mary.

St. Luke writing, and in the rondeaux he accompanies St. Paul, paints the Virgin, and is sent to preach and baptize in Bithynia¹.

Com't saint luc escript l'evangile et a la figuir du veau. Co'me il fut co'paigno' a saint Pol. Com't il peigni l'image de la vierge marie. Com't il fut ordonne par les apostres daler precher en bitynie la loy de dieu et le saït bapteme.

The Virgin Mary } going to the mountains of Judea.
Jeptha's daughter }

The women honouring Naomi because God had given her daughter-in-law a child.

The Virgin visiting St. Elizabeth.

[The lines and histories inverted, which is not un-frequent.]

St. Matthew writing.

Com't saint matheu escript son evangile et represent par la figure au commencement il escript la generacio's de ibu crist.

¹ Bede, Ado, Ufuard, and Baronius, say he died in *Bithynia*. That he crossed the Straits to preach there is most probable; but then he returned, and finished his course in *Achaia*. Butler's Lives of Saints, 8vo. p. 18.

Round him the histories explained in the following lines :

*Com't il precha au peuple. Com't il baptisa le roy egyptus et ses
gens. Com't il guerit ung malade. Com't les s'pe's sefuie't de ly.*

Birth of John.

Birth of Christ.

Presentation of Christ.

Circumcision of Isaac.

Hannah prays for a son.

Moses with horns and Sapore circumcise their son on a dresser.

Arms of the duke of Bedford fingle and impaling *Burgundy*.

A vous entier.

J'en suis contente.

St. Mark writing, a lion holding ink and pen, a lamp hanging, as to St. Matthew a lantern with the door open. The rondeaux contain these subjects :

Com't saint marc escript l'evangile et a figure du lyon.

Com't saint pierre le baptise.

*Com't il se tra'che le pousce a fin q'l ne fut fait evesq' mai no'
obslait il fu fait evesq'*

Com't il guerri ung demoniache.

Com't on li lie une corde au col et puis fut tue.

The Wisemen's offering.

Balaam sees a star, and shews it to Balak, with the Virgin and Child in it.

Presentation of Christ in the temple.

Hannah presenting Samuel, the child walking to the high priest, and *levesque le recut.*

Flight into Egypt.

Urias the prophet flying into Egypt to avoid death.

Manassah slaying prophets and innocents.

Murder of the children,

The flight into Egypt, and the idols falling.

*Com't Dieu monta sur une ane et entra en egypte et les ydoles
cheoient devant lui tous a terre.*

The flight into Egypt.

The recalling out. God says, *ie apelle mon filz de egypte.*

Christ disputing with the doctors. *fili qd fecisti.*

Samuel in the temple,

Veez cy le loyal pro

phete et ami de dieu.

John baptizing in Jordan. People stripping their clothes over
their heads.

Joshua passing Jordan.

Baptism of Christ.

Elijah and Elisha passing Jordan.

Christ fasting and tempted. The devil's words, and the reply
in scrolls.

God giving the law to Moses.

John shews Christ to the people, *Ecce agn' dei.*

Baruch foretelling that God should become man on earth, and
converse with men. *Tu es filz du ro.*

The disciples and Philip come to Christ.

The sons of the prophets come to Elisha.

*Com't n'r seigneur ibesu crist aux nopces saint archedeche fist
empler veseaux et muia leau en vin.*

The bride with her hands before her. Christ and the Virgin,
and two men.

*Com't sapience semout ses amis a son hostel et a sa table a
mangier son pain et a boire son vin.*

Christ driving the buyers out of the temple.

Joash evesque de la loy, turning Athalia out of the temple.

Arms as before.

At *Domine labia mea aperies* is the salutation, surrounded by
twelve histories of the Virgin ; the angel appears to Zachariah, to

Joseph, and to the Virgin. Birth of John. Virgin as a queen at an altar. Virgin married to an old man—offering lambs in the temple—kissed by Joseph—as a queen, attended by old women with nimbus and old men—as a queen, her train borne by angels, praying to a shrine—weaving, accompanied by angels. A man with a lily sceptre pursued by men with staves.

The prophet Ezekiel sitting by a river.

Jesus asleep in a ship.

Isaiah prophecying the descent of the Holy Ghost on Christ.

Christ says that the prophecy was fulfilled in him.

Moses calling the elders, and telling them the will of God.

Christ calling his apostles.

Israelites passing through the Red sea.

Christ commanding his apostles to baptize all who came to him.

Moses speaking to the elders :

les principaux de luy,

viengne't a moy.

Peter coming to the call of Jesus :

venex apres moy.

Moses leading the people through the Red sea out of Egypt.

Christ speaking, and a saint baptizing souls in purgatory.

Zedekiah imprisoning Jeremiah.

*Comment sedichie lequ' estoit roy de iherusalem il fist mettre
iberemie le prophete en prison.*

Herod imprisoning John the Baptist.

Jesabel sending orders to put Naboth to death. Ahab crowned naked in bed ; the crowned gives a letter to a messenger. A man beheads Naboth.

The beheading of the Baptist.

Saul

Saul seeking David's life in the mountains.

The Jews carrying Christ to the top of the hill.

Moses calling XII chiefs of the people for the service of God.

Christ calling his XII apostles at the foot of the mount.

The people gathering round Christ for his miracles.

The giving of the law to Moses.

Christ expounding it on the mount.

Moses praying against Amalek.

Christ teaching his disciples to pray.

Elisha cures Naaman of his leprosy.

Christ cures a leper at his coming down from the mount.

Isaiah curing Hezekiah.

Christ curing the Centurion's servant.

Elijah raising the child.

Christ raising the widow's son.

Moses healing the sick bitten by serpents.

Christ healing divers diseases.

Jonas cast into the sea.

Christ quelling the storm :

*Comment Salmon fist exorcismes cest a savoyr conjuration
contres les deables et guerit un homme demoniacle.*

He sits on a curule chair, holding an open book inscribed,

Je vous coniure Anenis. A devil goes out of a kneeling man.

Christ casts the devil out of two demoniacs into the swine.

God cures Job of his sickness.

The sick of the palsy let down through the roof and cured.

*Comment dieu donna le don de prophetie a deulbora et parla a
un capitaine co li dist dieu veul qui delivres ses gens.*

Debora under the palm-tree speaking to Barak

Christ and the woman of Samaria.

Jonas returned by the whale.
 The Jews seek a sign of Christ, who gave them that.
 Elisha stretching himself on a child and raising him.
 Christ raising the ruler's daughter.
 The angel restoring Tobit's sight.
 Christ curing the blind.
 Moses choosing elders of the people.
 Christ giving power to his apostles.
 Abigail begging pardon for her husband of David.
 Mary Magdalen and Christ.
 Sarah entertaining the three angels.
 Martha entertaining Christ.
 God giving the spirit of prophecy to seventy men at the
 prayer of Moses.
 Christ choosing seventy-two disciples.
 A prophet healing the hand of the king of Jerusalem.
 Christ healing the withered hand.
 David saying to his servants, "I speak in parables." *les d'pses
 des coments.*
 The parable of the sower.
 The idolatrous Jews passing their children through the fire,
pour dedier a mabonnet.
 Christ says that the wicked shall be tormented in hell.
 Elisha feeding the people with two wheaten and two barley
 loaves.
 Christ feeding them with five barley loaves and two fishes.
 Christ calling Peter to walk on the sea.
 A damsel called *Sapience* walked on the sea guided by a star.
 The descent of manna.
 Christ preaching the sacrament of the altar his body and
 blood.

Aaron

Aaron desires Moses to pity his sister, who was leprous (*meselle*) for murmuring against Moses.

Christ heals the daughter of Machatec, at the prayer of her mother.

Isaiah prophecying that Christ would enlighten the blind.

Christ curing a deaf and dumb man.

Comment la parole de dieu guerit plusieurs gens de quoy les uns levoit et maognient et autres morts.

A king says to God of people at and under a table,

Tu et puissaunce sur la mort, donez la santé.

God answers,

Je le lu' ottroye.

The chief priest at Bethel forbidding Amos to preach.

The priests reprove Christ, who answers them.

The people of Israel serve God, and renounce Idolatry.

St. Peter, for all the disciples, says to Christ, "Thou art the son of God."

Elisha prays to God to open the lad's eyes, that he might see the angels (on white horses).

The transfiguration.

David ordains singers before the altar.

Christ cures the young demoniac.

Tobit

St. Peter } takes the fish.

David presented to Saul.

Little children presented to Christ.

Jacob keeping the sheep, and recovering a lost one.

Christ with the lost sheep upon his shoulders in the character of the *pastor bonus* brings the human race who believe in him to the gates of Paradise.

Syrac reproves those who call down vengeance on their enemies.

Christ tells St. Peter how oft to forgive enemies.

Moses presents a bill of divorce.

The Pharisees ask Christ about divorce.

A large compartment of the Virgin visiting Elizabeth, accompanied by an old man with a staff, and night cap; two other old men, one younger, and an angel; and a woman behind the Virgin, holding something like a rudder, on the Virgin's side a purse and a case.

At the sides a woman in bed, with a child (both radiated); a woman bringing clean linen from a wash-tub.

St. John sitting pointing to the Agnus Dei.

St. John baptising Jesus.

Zacharias kneels before an altar, on which is the angel.

St. John beheaded out of the prison window.

Moses telling the people that God would raise them up a prophet,

Christ tells his brethren that he is the true prophet, and will shew himself publicly.

Ocofias (Ahaziah) sends fifty men to take Elijah.

The officers sent to take Christ.

Nabal struck and turned to a stone.

The rich fool and his treasures.

The Jews slaying Zachariah the prophet between the temple and the altar.

The Jews cast stones at Christ.

David praying to God to teach him to do his will.

Young men beseeching Christ to shew them the way of salvation.

Micah

Micha giving his mother money to make an idol.

Lazarus at the rich man's gate.

Syba (Ziba) cultivating the lands of his master Mephibosheth,
and accounting for them.

The unjust steward.

*Comment un home laboura sa vigne, surrounnded by a bush
and thorns.*

The husbandmen killing the son of the Lord of the vineyard.

*Comment celluy medicin ou surgien qui donne guerison et
sanite au malade doyst estre honore.*

Christ healing the man of the dropsy.

Comment un l'pine laboura sa vigne. Veez cy leritier.

The tower and wine-press. *De Dieu est toute medicine.*

A phyfician in doctor's scarlet robes and white hood pounding
in a mortar.

Christ healing the dropsy.

The temple purified and dedicated anew *le jour de la feste des
anciens.*

Christ preaching in it on that day.

A dead man who was buried in the tomb of Elifha raised.

Christ raifes *le ladre* (Lazarus).

Jeremiah put into the pit : *faix mourrir iberemie.*

ie le vo' baille.

The Jews confult to kill Christ. *Il no co'vie't de faire mourir
ibefus.*

The leper healed brings to the priest two *moineaux et un
aignel.*

Jefus heals the leper.

Bethsabe entreats David that her son may succeed him.

Mary Salome entreats Christ that her sons may sit at his right and left hand.

Lot receives the angels.

Zaccheus entertains Christ.

Tobit and his wife feast their friends and relations, their son being present.

Christ entertained by Simon the leper.

Eliphat curses a fool, and the children of said fool were beaten and trampled on before the door.

Christ curses the fig-tree.

Zechariah prophecies the coming of Christ.

Rejoice, daughter of Israel, thy King cometh.

Christ riding on the ass (her foal by her).

Jeremiah foretells the destruction of Jerusalem by the Assyrians.

Christ on the ass weeping over Jerusalem.

David bringing home the ark.

Christ entering Jerusalem, and all the city moved.

A large square of the adoration of the shepherds.

Comment nostre seigneur ihu crist est ne entre les bestes et comment l'ange de paradis apporta is mains a la bonne dame sainte salome. Et comment herode est corrouse quant il a oy des nouvelles.

The Virgin and a pilgrim figure meeting, guided by an angel.

Joseph and the Virgin moving away.

A messenger to Herod: a man with a sword and hood strutting and fuming,

The prayer, *Deus meus. Ad primam. Adjutorium meum intende.*

The

The people making their offerings in the temple: a Levite in a white flattish cap looking at them.

Christ (*Dieu*) looking at them.

The Jews honouring God with the mouth and not with the heart, and God tells them so.

Christ reproving those who thought themselves righteous and despised others.

The judges of Israel falsely accused Susanna *de ribaudise*.

Jeremiah prophesying that some of the Heathen would take the law of God.

The Gentiles desire to see Christ.

Ahasuerus entertaining Esther.

The wedding feast, and the man unprovided with a wedding garment.

The Jewish rulers came to Jeremiah.

The Pharisees tempt Christ about the tribute.

Ezekiel prophesies the resurrection.

Christ says that at the resurrection the just shall be beautiful as the angels in heaven.

Moses preaching to the people to love God.

The Jewish doctors ask which is the first and great commandment.

*Comment les vieigres vindrent a grant multitude a levesque appelle ame au temple; who says, Ayer m'cy de to' peuple*¹.

The parable of the ten virgins.

Solomon sends merchants to Ophir.

The parable of the king who gave his servants money to trade.

¹ Qu. Joel ii. 17.

A square compartment of the Nativity :

*Comment l'ange de paradis annonca aux pastoureaux la nativite
de nostre seigneur ihesu crist.*

*Comment les pastoureaux ens font grant ioye et regardent
contre mont come besbais menant feste.*

Four rounds of men and women dancing, &c.

A woman gathering flowers :

The prayer, *Deus, in adjutorium.* *Ad tercians.*

Malachi prophesies the day of judgement ;

Christ describes it.

The Passover.

Institution of the sacrament.

Abraham washing the angels' feet ;

Christ washing his disciples' feet.

Jacob sends his people over the river, and prays.

Christ in the garden.

David saying that God will place his son Christ at his right
hand.

Christ answering the Pharisees, whose son Christ is.

The Assyrians defeat the king of Egypt, who came to relieve
Jerusalem.

Christ saying that when Jerusalem was encompassed with
armies, her desolation was near.

Antiochus placing on the altar of God an idol in form of
a king.

Christ foretels an idol of abomination on the altar of the
holy place.

Daniel prophesying the end of the world by war and division.

The four beasts out of the sea.

Christ foretells wars.

A large

A large square of the adoration of the wise men. Four rounds of their journey, interview with Herod, and return.

Antiochus tormenting the faithful.

Tyrants tormenting the Christians.

Armies in the air over Jerusalem.

Signs in heaven and earth.

Jeremiah put in prison.

Christ apprehended in the garden.

Samson before the princes, and smitten of many in derision.

Christ buffeted.

Cushi offering his advice to Absalom.

Peter denies Christ.

The wicked conspiring the death of the just.

Christ condemned by the high priest.

David prophecies, in the person of Christ, that false witnesses would accuse him.

False witnesses accusing Christ.

A large square of the presentation in the temple to Symeon, who foretells, that a sword would pierce the Virgin's heart; and she is warned to fly into Egypt.

David foretels the *bature* of Jesus, (*i. e.* the beating of his followers), in four rounds, that some would be beaten with fifts, flails, and staves.

Christ buffeted in the high-priest's house.

The prophecy that the pieces of money should be cast down in the temple :

which is done by Judas.

Ahitophel } hangs himself.
Judas }

He is in a blue coat, hanging on a tree, his hands sprawling, a devil coming to him, and two more pulling at his legs with hooks.

Habakuk prophecyng judgement against the unjust.

Christ before Pilate.

Ahimelec accused of treason.

Christ before Herod.

The priests and people stirred up against Jeremiah.

Christ scourged.

The people of Babylon demand Daniel, to put him to death.

Pilate brings out Jesus to the people.

Large square of the Flight into Egypt. Fall of idols. Murder of the innocents; the murderers find a man sowing corn, which *incontinent cressoit*.

Isaiah fawn asunder, kneeling.

Pilate washes his hands.

The spies bearing the grapes.

Christ bearing his cross.

David foretels that Christ should be pierced in his hands and feet, and his bones numbered.

Christ nailed to the cross.

Comment a la tyare de levesque avoyt une lame d'or fin et luy pendoit devant le font. Sai't ain'e.

The crucifixion.

How Isaiah the prophet was ranked with malefactors.

The crucifixion between two thieves.

David prophecies that his enemies would take his garments, and cast lots for them :

This done at the crucifixion.

The prophet says, that the earth would be shaken, and the sun confounded with the moon.

The eclipse at the crucifixion.

The

The earth trembled, and the mountain divided in three, when king Uzziah usurped the priestly office.

The veil rent.

in man' tuas d'ne com'edo sp'it.

Il est v'ray dieu.

"They shall look on him whom they have pierced."

Christ pierced by the lance *longius*.

Joseph burying Jacob.

Joseph of Arimathea burying Christ.

Sampson breaking and carrying off the gates of Gaza.

Christ breaking the gates of hell, and carrying away Adam and Eve, and the other holy prophets.

Christ revealing his resurrection to Zephaniah.

The resurrection of Christ.

A large square, The burial of the Virgin, God receiving her soul; an angel fiddling, and another playing on a dulcimer. She is presented to God under a canopy supported by four angels, one holding her train. God blesses her.

Christ praying, an angel holds down a cord or chain.

Two faints pray to an angel, who holds a label inscribed *finem vobis anun*.

Three faints carry a hearse, on which are two hands, a man falls down without his hands to faints, to an angel, with a label inscribed *congregate vos*.

Converte nos deus salutaris n'r.

Deborah making a song, *benoissez dieu disrael qui fit tremblee . . . la terre c'vt illy.*

Christ appearing to Mary Magdalen.

Judith going with her maid to the temple.

The three women at the sepulchre.

Jeremiah prophesies that the Jews would leave the truth, and take to lies.

The soldiers going to the priests.

Elisba

Elisha taken away in a fiery chariot.

Christ made known to his disciples in breaking of bread.

The glory of God filling the tabernacle like the sun.

Christ appearing to the eleven disciples.

God shews his wonders in the sea.

Christ appears to his disciples at sea, and Peter throws himself into it.

God appears to Moses, and appoints him leader of his people.

Christ appears to St. Peter.

Jacob anointing a stone ; *cest la maison de dieu. ton nom sera israel.*

Christ appears to St. James the less after his resurrection, and makes him sit at table.

mo' frere me'gne seurem't suis reussite v'raie.

The ark carried by angels before the Israelites.

Christ conducts his disciples to Mount Olivet.

Elijah taken into heaven in a chariot of fire.

Christ's ascension.

Arms of Bedford fingle, *a vous entier, jen suis contente,*
and impaling Burgundy.

The Seven Penitential Psalms.

A large square. David soliciting Bathsheba, and repenting to the angel holding a sword and pointing to God.—Three rounds of four Virtues and Vices.

Patience

with a lamb.

Yre

wounding
himself

with a sword.

Humilite,

a man washing
another's feet.

Charite

relieving
a lame man.

Envie

with a dog with a bone.

St. Paul

falling headlong
from his horse.

Chastete,

Chastete,
with a serpent
twined round a
pillar.

Luxurie,
a man careffing
a woman.

Sobriete,
a woman
holding
a bird with
wings extended.

Gloutonie,
a figure half-naked
gnawing a bone.

Soufiance,
a woman
holding a flaming
dish or globe.

Avarice,
a man filling
coffers.

Diligence,
a woman
kneeling with a
flag receives
a crown from
heaven.

P'erein, (Q. Pelerin).
a figure half-naked
crossing a stream
with a staff.

Samuel assembles the people to fast and pray.

The apostles return from Mount Olivet, and assemble.

God sustaining Daniel in the midst of the people.

St. Mathias chosen apostle.

Joel prophesies the coming of the Holy Ghost.

The descent of the Holy Ghost.

Joel exhorting to repentance.

St. Peter preaching to the people on the feast of Pentecost.

F

The

The sons of the prophets assembled with Elifha.

*Comment tous le Xpistiens etoyent assemblez avec helysee et un
des apostres dit messe devant eulx.*

Mephiboseth, crooked and lame, taken to David's table.

The lame man healed by Peter and John.

Jeremiah seized for preaching.

The priests imprison Peter and John.

Abfalom assumes the government, and takes council.

The priests consult to forbid Peter and John preaching.

Peter and John assemble the Christians to prayer.

Peter and John come to the assembly, who were praying.

Jeremiah and the Rechabites.

The first Christians having all things in common.

Ill-gotten riches never prosper ; a man going to kill a woman
weighing at a table.

Death of Ananias and Sapphira.

Nebuchadnezzar converted by the miracle of the three children.

Many converts made by the cures wrought by the apostles.

The king commands that Daniel be put into the pit.

The priests put the apostles in a pit.

Daniel delivered from the lions } by an angel.
And the apostles }

Our Lord defeats the councils of those who persecute good-
men.

The priests take council against the apostles.

Ahasuerus had with him seven noble dukes, by whom he
governed.

The seven first deacons chosen by the twelve apostles, at the
presentation of the people.

Samuel serving God in the synagogue.

Stephen works miracles before the people.

Micaiah the prophet charged by false prophets .

Stephen disputes before the greatest masters of the Jews.

Zechariah

Zechariah standing between the altar and the temple.

Stephen stoned.

Jason stormed Jerufalem, and put all to the sword.

Saul perfecuted the Christians.

Jonas preaching in Nineveh.

Philip converts and baptises at Samaria.

Moses and Aaron assemble the people to worship God.

Peter and John preach in Samaria.

A king fays, *ie te otroye volontiers ta demande*, to a man kneeling and offering a sack of money, *faites moy evesque de iberusalem*. Jason purchasing the priesthood.

Simon Magus offering money to the apostles.

Elijah bringing rain on the earth, and Ahab in his chariot driving from it.

Philip baptizing *le maistre doctel de la roygne dantbiocbe en passant le fleuve*.

Arioch, by order of the king of Babylon, flew the *maistres en grandes sciences*.

St. Paul, before his conversion, persecuting the Christians.

Balaam stopped by the angel. The afs fays, *P'quoy me bats tu*.

Paul's conversion; *Saule p'quoy me persecuter tu*.—*Sire qui es tu qui p'lex, jen pers la vew*.

Saul pursuing David *fut institue pour estre un prophete*.

Paul restored to his sight, and baptized. *Tu ras ta veue avenir*.

He is naked, praying in a tub, and Ananias in a nimbus pours on him a vessel of water, laying his left hand on his left shoulder.

Balaam brought to curse Israel bleffes them.

St. Paul converted to the Christians against the Jews.

David in a crown and long beard let down out of a window sits in a cord which he holds by his hands.

Paul let down out of a window in a basket.

Achior forsakes idols, *Je vueil dieu servir avec vous.*

Barnabas presents Paul to the disciples, saying *il est loial disciple.*

Isaiah prophesying that there should come a time of peace and joy.

The Christians meet without interruption.

God heals Job.

St. Peter cures a man of the palsey, and makes converts.

Anna prophesies that God mortifies and quickens, *i. e.* raises and puts to death.

St. Peter raises a woman to life in *iaphe* (*Joppa*).

An angel appears to Daniel, and says to him, *nayez peur.*

An angel appears to Cornelius giving alms.

A square; God and Christ seated under a triple crown and nimbus, holding a chalice, into which the dove descends.

Comment la benoite trinite est figuree; dieu le pere en divine maieste come empereur tout puissant, le filz et le benoit saint esperit trois p'sones en unite ung seul dieu en deite lequel fist le ciel et la terre et tout le monde en la rout.

God creating the world, the moon and stars; dividing the waters; putting fish into a river; creating men: two bishops with books; an old man with a scroll.

Sancta trinitas unus deus miserere nobis.

Zechariah sees a flying book.

Peter sees a pot of animals

Tuez les pierre et lez menguez.

Ahab and Josaphat send for the prophet Micaiah.

Cornelius sends for Peter.

God with angels appears over the covering of the tabernacle.

The Holy Ghost falls as fire on those who heard Peter preach.

Ezekiel

Ezekiel says, that God will give clean water to cleanse finners :
God is pouring it on a naked man and woman kneeling.

Peter baptizing those who received the Holy Ghost two and two.

Ezekiel sitting in a field sees the vision which God shewed him ; of the four beasts, lion, ox, eagle, and angel.

St. Peter relating the conversion of Cornelius to the apostles.

The children of Israel sending to those beyond the river not to transgress the law of God.

The apostles send Barnabas to Antioch to comfort the new converts.

The great famine in the land of Israel, and Elimelech went away because there grew neither corn, vine, nor trees.

Agabus prophesied the famine, and relief was sent.

King Antiochus puts a master of the law to death for not eating swine's flesh.

Herod beheads the apostle James ; five holes in his neck ; an angel carries off his soul.

Joseph imprisoned, carried before Pharaoh, and made master in Egypt.

Peter delivered out of prison by an angel.

Tobit, his wife and son, retreat to the house of their friends when Senacherib would have put him to death.

St. Peter comes to a house of Christians after his deliverance.

Antiochus roy *daise* (king of Asia) tormented for lifting himself up against God.

Herod struck dead for receiving worldly honours.

Jonathan and his squire defeat the Philistines.

Paul and Barnabas return from Jerusalem to Antioch.

Funeral

Funeral service in a church.

*Comment l'on celebre l' office et le service de la messe pour les
trespassees en priant dieu quil leur donne
Vray repos et lumiere pardurable. Co'me on se doit ordonner
contre la mort a s'oindre, confesser, denfuiller.*

1. A sick man and urine doctor at his bed-side. 2. Con-
fession. 3. Viaticum. 4. Unction. 5. Burial. A man lays
a corps in a grave. Three crosses covered by triangles by way of
monuments.

Aggai and Zechariah prophesy the rebuilding the temple.

The Holy Ghost chooses Barnabas and Paul. A man in a
pointed cap under a dove lays his right hand on their heads.

Zedekiah, a false prophet, contradicts Micah.

Elymas resists Peter and Barnabas.

Heli's sight so weak that he could not see the light of God.

Elymas struck blind. He wears a green hat.

Baruch prepares a book for the law.

Paul on a chair to preach before the Jews.

Amasia, idol priest, forbids Amos to preach.

The Jews contradict St. Paul's preaching.

Antiochus put idols in the temple at Jerusalem.

The Lystrians offer to sacrifice to Paul and Barnabas.

The Jews stone { Jeremiah.
Paul.

Joshua circumcises the Jews in Gilgal.

The apostles hold a council in Jerusalem.

Jehosaphat orders the law to be kept.

Barnabas and Silas preach through the cities.

Abraham and Lot part. On a flag over Abraham's head,
Naions point de debat.

Lot's man holds, *alez v're chemin et moy le mien.*

Paul and Barnabas part; Barnabas to Cyprus, and Paul to
Syria.

Zechariah sees in a vision a man on a red horse. *Et estoit en un gruestoy.* An angel says to a man in bed, *ie signifie le mesager de dieu.*

Paul sees in a vision at night *que un home notable lui demandoit aide. Passe Macedoine et no' vie' aider.*

An oval of the Virgin crowned from heaven and throned by God among saints and angels.

Au mardi les beures de tous sains.

Comment dieu est en sa divine maïeste et de les lys sa digne merc avecq's tous les benois sains, patriarches, prophetes, apostres, martirs, confesseurs, et vierges, chascuns en leurs ordres, selonc leurs merites en louant dieu de sa gloire.

At the corners St. George, three quarters, with a banner of the red cross.

A bishop and others beheaded.

St. Catharine beheaded.

Stephen stoned.

Laurence on a gridiron.

Salmon says we must give bread to those who go on the water.

done ton pain a ces ge's et tu le retrouveras.

Paul and Luke going by water to Macedon, arrive at Philippi.

Jeremiah prophecies in Egypt.

Paul preaches and baptizes at Philippi.

The widow receives Elijah.

Lydda receives St. Paul.

Saul delivered from a devil by David's harp.

Paul cures a woman possessed by a devil.

Wisdom visiting the just imprisoned in a pit, and comforting him.

Paul and Silas imprisoned and scourged.

Abimelech

Abimelech king of the Philistines desires Isaac to quit his country, *par amitie*.

The governors of Philippi desire Paul to go away.

Azariah the prophet encourages Aza king of Jerusalem.

Paul makes converts in Theffalonica.

The Israelites rebel against Moses and Aaron at the Tabernacle.

The Jews rise against Paul and Silas for preaching against Cæsar.

How the philosophers in one street had many altars to idols, and said there was one God unknown.

Paul shewed them this unknown God was Jesus Christ.

Isaiah prays to God to shew himself.

The philosophers would hear the word of God, and many were converted.

Naaman converted by the preaching of Elijah.

St. Denis converted by St. Paul, who told him that in the name of Jesus Christ he cured the blind.

The descent of the Holy Ghost.

Comment le saint esperit au jour de la penthecoste descendit sur les apostres ils estans en oroyson avecques la vierge marie, et les anges faisoient grant melodie es nuees. Com' St. iehan le baptisa, et le sai't esp't vi't sur ly.

Angels singing—man and angels striking bells hung in air—two apostles at the ascension—John baptizes Christ—two angels hold his garment—Cupids riding on sticks holding a cross—a greyhound tied to a tree, an owl above.

The children of Israel for seven days had their houses covered with leaves.

St. Paul making tents of cords (*pavillons des cordes*) to live in in the city of Corinth.

Joachin

Joachim burning Jeremiah's book.
 The Jews refuse to hear Paul, who pronounces them accursed.
 An old man of Bethleem receives a man and entertains him
 with his wife and daughter at table.
 Titus receives St. Paul in his house at Corinth on a rock near
 the sea.
 God appears to Solomon to give him wisdom.
 God appears to St. Paul, and tells him he has much people in
 that city (Damascus).
 The Jews accuse Jonathan Macabeus before Alexander king of
 Aise (Asia) and Ptolomy king of Egypt.
 The Jews accuse Paul before Gallio.
 The Nazarenes cut off their hair and burn it.
 St. Paul does the same.
 Tobit confesses the name of God before all people.
 Apollos preaches.
 Jacob blessing his sons.
 The Holy Ghost descends on the persons converted by Paul.
 The LXX interpreters profess before Philadelphus king of Egypt
 that there is but one God.
 Paul disputing in the school of Tyrannus.
 Daniel restored to health by God.
 Paul curing the sick by pieces of his garment.
 God destroys the wicked plunderers, murderers, and thieves,
 by devils.
 Paul casting out devils in the name of Jesus Christ.
 The institution of the Eucharist.
*Com' n're seigneur ihu crist le ieudi assolul fist sa scene avesq' ses
 apostres et leur donna son precieux corps
 avec son precieux sang en la remembrance de ly et a leur sauve-
 ment, et ainsi fit a iudas, et il le prienst a son dampneme't.*

The high priest giving Judas a bag.—Elevation of the host.—
Christ washing the disciples' feet—speaking to them of Judas—
His apprehension.

At bottom, scrolls, *A vous entier. Jen suis content.*

The Jews sacrificing to Juno queen of heaven.

The Ephesians to Diana, sitting on an altar, crowned, holding
a bow and arrow.

Jeremiah reproves the worshipers of the queen of heaven.

Un orfevre et argentur stirs up the people.

The king of Syria prepares an ambush for the king of Israel,
and Elijah preserves him.

The Greeks lay wait (in a wood) for St. Paul who escapes.

Samuel administering justice in the cities of Israel.

St. Paul going from city to city to confirm.

Our Lord kills and makes alive.

St. Paul restores a young man who fell out of a window.

Symon Machabeus took the port of Joppa, and made ships to
go to the isles of the sea.

Paul and Luke take ship and go to Affos.

Matthias grown old teaches his children and the people to
keep the law.

Paul in the city of Ephesus assembles the Christians.

God commands Ezekiel to make fetters for his enemies.

Agabus foretells Paul that he would be beheaded.

The people of Israel lament that the Philistines had taken
Jonathan.

The followers of St. Paul lament his being taken and carried
to Jerufalem.

Tobias went and prayed in the temple.

Paul, James the Less, and other devout persons, do so.

Jeremiah }
Paul } taken in the temple of Jerufalem.

Com't

*Com't n're seigneur ihu crist fust crucifie entre ij larrons sur la
mont de calvaire et longins lui persa le coste
dont issent sanc et eau pour n're redempcion et sa douce mere
cheit a terre toute paume ainsi com'e toute morte.*

Crucifixion—agony—apprehension — Christ before Caiaphas
—Christ bearing his cross—scourging.

Joseph put in prison, with several other prisoners.

Paul taken and put into a strong prison.

God appearing to Saul asleep in the temple.

Paul taken in the temple praying.

Ahab imprisons the prophet Micah.

Paul imprisoned in the palace, and the people think he was
put to death.

Zedekiah examining Jeremiah when in prison.

The Tribune gives public audience to St. Paul, and causes
him to be struck on the cheek.

Jeremiah remanded to prison.

The Tribune sends St. Paul to a castle, after hearing him.

God appears to Jeremiah in prison.

Jesus comforts Paul in prison, and tells him he must bear his
name to Rome.

Salmon says sinners are ready to shed the blood of the righ-
teous.

Forty men conspire against Paul.

Young men tell David that Absalom had conspired against
him.

A young man tells the same of Paul to the tribune.

David and his men pass the river before Absalom.

The tribune sends Paul to the Emperor.

Habacuc says that judgement comes to no good issue because
the wicked is stronger than the righteous.

Paul accused by the Jews to Felix that he is not fit to live.

Moses takes council of Jethro.

Festus, to please the Jews, carries back Paul to Jerusalem.

Jehosaphat king of Jerusalem recommends to the judges to do their duty.

The president brings Paul before Agrippa and Bernice.

Comment la benoiste vierge marie comme mere de dieu tout puissant et roigne de misericorde siueure et atuble.

desoubs le mantel de sa digne et benigne grace toute la religion cristienne de tous estats dont les anges se reicuiſſint.

Kings, queens in furcots, popes, cardinals, and bishops, kneeling to the Virgin and child, and different orders of monks and nuns; kings and bishops and cardinals round.

How those who go by sea behold many wonders of God, as *cereines* (fyrens) *et aistirs*.

St. Paul put into a ship to be carried to Rome by a man called Centurion.

The serpent of Moses and Aaron devours the rest.

A serpent bites St. Paul's hand, but he shakes it into the fire.

At the preaching of Jonah the Ninevites repent.

The people of the island of Mitylene converted by Paul.

The Israelites receive Moses sent by God into Egypt.

St. Paul preaching at Rome.

Isaiah prophesying that all would be of one true faith.

St. Paul sends an epistle to the Romans, *par un sollempnel home et le p'se'ta aux p'snotables.*

Moses reproves those who make dissensions among the people.

Paul writes to the Corinthians and reproves them for many sins.

Moses obtains pardon for the people repenting of their idolatry.

Paul writes the second epistle to the Corinthians comforting the penitent.

The Sichemites circumcise themselves, and afterwards Simeon and Levy slay them.

Paul writes to the Galatians, reprovng them for being circumcised.

Some of the children of Ifrael *furent fermens en la foy et les mescreans les firent ardoir.*

Paul praises the Ephesians for their steadiness in the law.

Josue (Josiah) king of Jerufalem destroys the idolatrous priests.

Paul praises the Philippians for resisting false apostles.

Jeroboam makes the people go astray after the golden calves.

The Colossians deceived by false apostles, and corrected by Paul.

The wicked obstruct the rebuilding of the temple.

The Theffalonians persecuted for the faith preached by Paul.

Come' dieu sera en son trosne le iour du iugement avec lui tous les anges et present lui toutes les gens.

Aux bons il donera gloire pardurable et aux mauvais pardurable torment en enfer san fin.

Christ between the Virgin and the Baptist, angels take up souls, devils pull them into the mouth of hell; angels with the instruments of the passion. A devil with a soul on his back, two others pound and beat two men, another turns Ixion's wheel. A dead body says, *O mort cruelle trop es dure et amere.*

Daniel prophecies that Antichrist will come, and call himself king.

Paul speaks of Antichrist to the Theffalonians.

Moses ordains Aaron, and clothes him *de drap d'or et ses filles des aubes de toille blanche.*

Paul writes an epistle to Timothy, which is *la riulle des evesques.*

Many

Many bad men leave the law of God, and take leave of the king (*en disant congie au roy.*)

Paul, in the second epistle to Timothy, foretells that at the end of the world men will be wicked.

The people punished for the sin of gluttony, dying suddenly at table.

Paul, in his epistle to Titus, chastises those of the isle of Crete (Crete) who were gluttons.

God orders masters to treat their slaves and servants well.

Paul writes to Philemon to take pity on his servant, *et il le leve.*

Jeremiah tells the people to call on him who made heaven and earth.

St. Peter says, "I believe in God the Father Almighty, maker of heaven," &c.

David says, in the person of Jesus Christ, God hath said to me, "Thou art my son, this day," &c.

St. Andrew says, "I believe in Jesus Christ the only son of God our Lord."

Isaiah says, "Behold, a virgin shall conceive," &c.

St. James says, "Jesus is conceived of the Holy Ghost, born of the Virgin Mary."

Zachariah the prophet says, "They shall look on him whom they have crucified", &c.

St. John the Evangelist, "Jesus suffered under Pontius Pilate," &c.

Hosea says, "O death, I will be thy death!"

St. Thomas says, "He descended into hell," &c.

¹ Zech. xii. 10.

² Hof. xiii. 14.

Amos fays, " God is he who buildeth his stories in heaven ¹,"
edifie son ascension en ciel.

St. James the Lefs (with an ax), fays, " He ascended," &c.

Sophine (Zephaniah) fays, *ie ve contra vous en iugem't et fere*
testmoing ausitoft et preftem't ².

St. Philip fays, " He fhall come from heaven to judge," &c.

Joel fays, " I will pour out my fpirit," &c ³.

St. Bartholomew, " I believe in the Holy Ghof, " which is the
third part of the Holy Trinity divine.

St. Micha fays, " All men fhall call on the name of the Lord ⁴."

St. Matthew (with a faw), " I believe in the holy catholic
church.

Malachy. Our Lord *deposein* all our iniquities and forgives our
fins on repentance ⁵.

St. Symon (with an ax), " I believe in the forgiveness of fins."

Ezekiel, in the perfon of God, " My people, I will bring you
out of your graves ⁶."

St. Jude, holding only the label, " I believe the refurrection
of the flefh, I confels that we fhall rife in flefh and bones at the
day of judgement."

Daniel fays, *Qui dormiunt in pulvere* &c ⁷.

St. Mathias (with a faw), " I believe in the life everlasting,
Amen."

David, by the will of God, was anointed king, and conquered
the kingdom of Ifrael.

Salomon wifely *a par joy pansoit a faire plusieurs livres pour ly.*

¹ Amos ix. 6.

² These are the words of Malachy, iii. 5. *I will come near to you to judgement,*
and I will be a swift witnefs, &c.

³ ii. 28.

⁴ Qu. Micah iv. 5.

⁵ Qu. Mal. ii. 9. or Micah vii. 19. " He will *subdue our iniquities*, and caft all
their fins into the depths of the fea."

⁶ Ezek. xxxvii. 12.

⁷ Dan. xii. 2.

Constantine was baptized (*pens et a exausier*) and heard the word of God.

Justien (*Justinian*) was a wise emperor, and lived simply and wisely.

Roboam by his folly lost his crown, *fu futif de son empire et perdi sa tre*

Nicephorus was young and *prince de petit gouvernement*, and lost his dominions.

Good king Josiah restored the kingdom of Israel and Judah and kept the law.

Good Charlemagne, thinking on God, fought the Saracens and the wicked.

Aaron bishop of the law offered a lamb on the altar.

Paul in the epistle to the Hebrews says, the sacrifice of Jesus Christ is more perfect than that of Aaron.

Jeremiah writes to the Jews in Babylon.

James the Less writes to the twelve tribes of Israel for the state of the church.

Judas Maccabeus high priest of the law writes to the Jews in Egypt.

Peter writes two epistles.

Chachim tells the people that their prayers were heard.

St. John the Evangelist writes an epistle.

Tobit sick in bed instructs his son.

St. John writes two epistles, one to a lady and her children; the other to a notable man named Gay (*Gaius*).

John makes the book of the Apocalypse in an island when he was banished.

God by his angel comforts them who for his sake are in tribulation.

The vision of the seven golden candlesticks.

Signifying seven bishops and seven churches, and that each bishop be in his church *en son pontifical*.

St.

St. John falls to the ground at the vision.

Signifying, The state of Christianity, that the wicked shall be condemned to tribulation and torment.

This man took up St. John, and set him on his feet.

Signifying, All who are in trouble shall by Christ be relieved.

Our Lord sends a letter to the church of Ephesus.

Signifying, that that church had many good bishops, as St. Nicholas (who is giving a purse, cutting raiment, and opening a prison door).

Jesus Christ sends a letter to Smirne by St. John, and tells them that the enemy will tempt them.

Signifying, that all good Christians have much to suffer for the law.

Jesus Christ sends a letter to the bishop of Pergamos, *i. e.* *Troy le grande.*

Signifying, that sinful men and women, who dance, play, kifs, shall be in danger of death.

Jesus Christ sends a letter to Thiatira.

Signifying, that bishops should not suffer women to preach in the church.

Jesus Christ orders John to write to the bishop of Sardis to repent.

Signifying, that repentance is necessary.

Jesus Christ orders John to write to the bishop of Philadelphia.

Signifying, that good prelates and good people of the church, and many others, will enter into Paradise.

Jesus Christ orders John to write to the bishop of Laodicea.

Signifying, how our Lord will chastise finners.

Other visions follow. The angel bids John come up:

Signifying, how contemplative persons will have visions.

H

The

The vision of Paradise which John saw in heaven.

Signifying, the papal dignity, surrounded by cardinals and bishops.

The four beasts before the throne, each with six eyes.

Signifying, the four Evangelists and four Patriarchs of Jerusalem, Antioch, Alexandria, and Constantinople.

The book of the Apocalypse on the throne, and the angel says, "No man is worthy to read it."

The bible on the altar, and many bishops will look at it, and not touch it for astonishment.

The angel takes the book from the right hand of God.

Christ gives the understanding of the bible to the pope, cardinals, bishops, and others of holy church.

The angel opens one of the seals; a red archer on a white horse. Christ sends out his faith into the world.

Second seal; A man on a dun horse, and men fighting.

The great persecution under Nero.

Third seal; An emperor on a black horse holding a balance. Titus doing justice to the Jews who crucified Christ.

Fourth seal (*signaele*); Death and hell after him, and men fighting. Domitian's persecution, when lions and bears devoured men.

An angel opens the fifth seal; the armies of martyrs say, "Why dost thou not avenge" &c.

Many were martyred in the time of the seven wicked (*desloiaux*) emperors.

Sixth seal; earthquake and the sun darkened.

Persecutions of Dioclesian and Maximian.

Here follows the figure of the four angels at the four corners of the earth.

Another angel holding the South wind, *i. e. autam.*

holding the vent du *foullaux*.

holding another wind, called the South.

These angels hold a head in their hands.

Four tyrants persecute the Christians, after the death of Dioclesian.

An emperor of Rome, by his great tyranny, destroys the Christians in his country.

Another emperor in the East destroys the Christians.

Another does the same at Rome.

An angel from the rising sun says to four angels, "Hurt not the earth, sea, &c." These four hold heads.

The emperor Constantine defends the Christians against the four tyrants abovementioned.

Twelve thousand of the lineage of Judah marked by the angels, Signifies, that those who trust in God, and glorify him, and do his commandments, shall be saved.

Twelve thousand of Ruben marked.

That contemplative men shall be saved, as St. Paul, the first hermit, and many others.

Twelve thousand of Gad marked.

Those who execute chivalry for the law of Jesus shall be saved.

Twelve thousand of Asar marked.

That the *bourgoys* who live *loyaument et de leur rentes*, and are peaceable, shall be saved.

Twelve thousand of Neptalim marked.

Preachers of the gospel shall be saved.

Twelve thousand of Manasses marked.

Poor people, who ask alms for the love of God, shall be saved.

Twelve thousand of Symeon marked.

Those who visit pilgrimages, and come to Jerusalem and Rome, and others, shall be saved.

Twelve thousand of Levi marked.

Deacons, subdeacons, accolytes, and other servants of holy church, shall be saved.

Twelve thousand of Issacar marked.

All labouring people who labour in their work loyally.

Twelve thousand of Zabulon marked.

Merchants and tradesmen.

Twelve thousand of Benjamin marked.

Priests who give alms for the love of God.

Twelve thousand of Joseph marked.

Officers and servants of kings and lords.

A great company of all ranks and conditions worshiping before the throne.

Of all nations some shall be saved.

An angel opens the seventh seal.

The persecution under Julian.

An angel founding his trumpet, six others holding theirs.

The seven orders of the church.

The angel incensing the image of Jesus Christ.

The prayers of the devout presented by angels.

An angel *respeut* the coal of his censer, and takes it from the altar.

The emperor Valence burnt by the Goths¹.

The first Angel sounds, and the third part of the earth is on fire.

The dissention among the prelates of holy church *pour cause avienis*.

The second angel sounds, and a burning mountain falls into the sea.

¹ The Goths having blockaded Constantinople, A. D. 378. defeated the emperor Valens, who, being wounded and carried to a countryman's house, it was set on fire, and the emperor and his attendants perished in the flames. Amm. Marell. xxxi. 13.

The error and heresy of Macedonius, who *fait lentique morir ceulx qui disoient qu'il estoit en erreur*. He is speaking, *vous estes en erreur sy moriez*. *Le saït esp'it ne est mie dieu*¹.

The third angel sounds, and a great star falls from heaven.

Heresy of Sabellion condemned by the pope.

The fourth angel sounds, and the third part of the sun, moon, and stars is darkened.

Heresy of Anticesabe and Boesce, who present a book, wherein is written, the Deity and humanity are one person in Jesus Christ².

An eagle flying through heaven, holding in her beak a roll.

The covetous shall be destroyed.

The fifth angel sounds, and a star falls from heaven, and brings the key of the bottomless pit, and opens it.

Valente the emperor was a heretic, and wasted Christendom with foldiers.

His queen says, *Prenez la secte des arrie's aisez X'ps*.

Out of the bottomless pit issue locusts (*langoustes*), having gold crowns on their heads.

The persecution of the Christians by the Goths.

The *langoustes* are like horses, with serpents tails.

The persecution by the Huns and Vandals.

The devil, Apolion, is king and leader of the locusts.

Satan is king of the Wandals, and all their troops.

The sixth trumpet before the throne of God sitting on it.

Pope Symmachus orders *Gloria in excelsis deo* to be sung at mass.

The said angel releases four angels at the Euphrates.

¹ Macedonius considered the Holy Ghost as a *divine energy* diffused throughout the universe, and not as a person distinct from the Father and the Son. Socrates, Hist. Eccl. 1114. Mosheim, I. 346.

² If this relates to the philosopher Boetius, who wrote a book on the Trinity, against Nestorius, dedicated to his father in law Symmachus; he was an orthodox, and not an heretic.

The division in the church by two ¹ contending for the papacy, and the emperor with Theodoric, did much mischief.

Horrible apparitions, with lions' heads on horses and tails with serpents' heads.

The persecuting Goths imprison the pope, and strangle Boesce and Simache ².

An angel holding a book sets his feet on sea and land.

A prelate preaching the end of the world. *App'aillez³ vous, le monde perira.*

John takes the book from the angel.

Our Lord Jesus Christ has revealed things to come. A saint with a nimbus holds a large knife over a dead hare.

Here the prayers change to French.

Cy est figurè com't n're dame se fioit primerem't que l'ange la salua secudem't que belisabeth la benist; tiercem't qua't elle vit so' filz iesu suscitè quitem't qu't il mo'ta es cielx; qurem't qu't ell fu coro'nee en paradis.

The virgin holds a pen-case in her left hand, at which the child reaches, holding the angel's blank scroll in his left hand.

St. Elisabeth salutes her.

A man kneels before her, an angel with a scroll flying above. John Baptist conversing with her; she is at the foot of a mountain, which Christ ascends. God crowns her. An old man kneels at her feet.

A rod given to St. John, to measure the temple.

¹ Symmachus and Laurentius, both elected the same day, A. D. 498. The dispute was at length decided by Theodoric king of the Goths. Mosheim, I. 445.

² A confusion of persons, of Symmachus the pope with Symmachus father-in-law of Boetius, who, with his son-in-law, was beheaded by Theodoric.

³ *Apparaillez*, prepare.

Those

Those who minister in the temple of God should live by measure.

St. John is told not to measure the porch before the temple.

Some will take the goods of the church without measure and wrongfully.

The two good true prophets Enoch and Elias will come to resist Antichrist.

Christians who would resist Antichrist must be pure and devout.

Enoch and Elias cast fire out of their mouths, and destroyed their enemies.

The warmth of charity will give them victory ; this will cause them to burn heretics.

The two prophets had power to shut up heaven.

Prelates of the church will hinder heresies, and turn out heretics.

The two prophets turn water into blood.

Those who turn to God by preaching will have much bloodshed.

The two prophets strike the earth with many diseases.

People who despise God will suffer much.

The beast from the bottomless pit will kill the two prophets.

Antichrist will destroy the preachers of the truth.

The two prophets remain unburied.

When good preachers are dead, the world will live *en delices*.

The Trinity ; God crowning a crucifix, the dove issuing from the mouth of the Father ; in rounds the salutation, an angel brings a book to the Virgin Mary. Crucifixion. Christ in the garden, an angel offering him a book. Christ bearing his cross. Christ appears to three apostles. Angels with instruments of the passion.

Christ

Christ raises the two prophets.

Those whom Antichrist kills will rise through faith.

The two prophets ascend to heaven, to the astonishment of their enemies.

Those who die for Christ will be carried by angels into glory.

Earthquakes after the ascension of the two prophets.

When God has glorified his saints the world will be converted, and the unconverted will die a bad death.

The seventh angel sounds, and the twelve elders rise and worship God.

The faithful will worship God.

The ark of the covenant seen open in heaven.

The institution of the feast *de la chandeleur*; i. e. the purification of our Lady. Persons follow a man in a cope bearing the Virgin Mary's picture.

The vision of a woman in the sun, the moon under her feet, &c.

The church, to whom Jesus Christ gives a robe like the sun, the world under her feet, and the moon and twelve articles of faith above (*au chief*).

The arms of England among the roots, fingle, and impaling Bretagne on a tree, with the respective mottoes.

Our Lord praying in the garden, God shews him all his passion in the clouds. Judas apprehends him; the apostles sleep. The circumstances of the apprehension and examination before the high priest form the rounds.

Domine labia mea aperies: the prayers again in Latin.

The woman in labour persecuted by the beast.

The devil tempts all children of holy church.

The woman flies into the wilderness.

In

In the time of Antichrist Christians hide themselves.

St. Michael and his angels fight, and defeat the dragon and his devils, clad in armour, with black faces, hands, and feet.

The victory of Heraclitus * over the king of Persia.

The dragon persecutes the woman, and an angel gives her wings.

When the enemy tempts all Christendom, the good will have wings to fly to the wilderness of repentance.

The beast from the sea has the head of a lion, the body of a leopard, and the feet of a bear.

Antichrist and ten kings his subjects.

The dragon gives all his power to the beast.

Satan gives all his power to Antichrist to worship the devil, and he says, *Je te done mon poir.*

One of the beast's heads seems dead, and many worship it.

Antichrist will feign death three days, and the dragon will wake him and the people worship him.

The beast speaks blasphemy, and is worshiped as God.

Antichrist sits on the altar of God, and is worshiped.

The beast blasphemes and persecutes.

The power of Antichrist to persecute Christians and burn churches.

All the world worship the beast.

All the world worship Antichrist.

Another horrible beast rises out of the sea.

Antichrist will be a false prophet.

The beast sets his mark on his followers.

Antichrist will do the same.

The Lamb on the mount.

* Heraclius, between A. D. 611 and 628.

Many good, devout, religious women, and other virgins, will sing and praise God.

Many persons, with harps, praise God; an eagle¹ sits on the arms of a chair, hearing them.

The solemn celebration of divine service in the church.

An angel flies through the midst of heaven with the gospel.

A pope will promote the praises of God through Christendom.

An angel flies through heaven denouncing the destruction of Babylon.

Worldly states will perish, kings will lose their crowns, and come to nothing.

The angel denounces the destruction of the worshippers of the beast.

Usurers and covetous shall be eternally tormented.

A voice says, "Blessed are the dead who die in the Lord, and in the faith." Angels convey souls from two bodies in shrouds.

Penitents shall be saved at the end of the world and conveyed to Paradise.

A king appears in the clouds, having on his head a crown of gold, and in his hand a sickle.

At the end of the world *par mortalite en soient beaucoup soyés et accuillis de la terre.* Two angels say,

Il est temps qt sayés et cuillez de la terre.

The other angel gathering grapes.

Drunkards who follow taverns will die before the term of nature.

Those who die in the sin of gluttony will be tormented. Devils thrashing them.

The souls of gluttons will be punished by Devils, who will cast them into a lake of blood.

¹ Perhaps emblematic of St. John.

Seven angels appear in heaven having power over the seven plagues.

The plagues that will happen in the world by wars, &c.

A sea of glass and fire in heaven.

Those who are baptised will enter into the temple of God, and have white garments.

Many in this sea harping and singing with Moses.

The martyrs of Antichrist will be carried to heaven by angels.

All people worship God.

At the end of the world all will be converted to Christ.

The temple opened in heaven.

Divine Revelation shewn by an angel to a patriarch.

A large square: The apprehension of Christ—he is brought before *Chaiife*¹—before Ananias—the false witness testifying that he said he would destroy the temple—Peter denying him once—again, and the cock crowing from the roost among the hens.

Seven angels come from the temple, holding² golden girdles (*ceintures*).

Preachers coming out of the temple in procession to a cross on feet like a lectern or reading desk.

One of the four evangelists³ [St. Mark] (a lion at feet) gives the angels seven vials.

The patriarch of Alexandria will send preachers against sinners.

The temple filled with the smoke of the lamps.

God will fill (*ramplira*) good Christians who keep his law.

None could enter the temple till the consummation of the plagues of the wrath of God.

¹ Caiaphas.

² Girded with golden girdles. Rev. xv. 6.

³ *Beasts*, Rev. xv. 7.

The Saracens and other wicked will not be converted till after Antichrist.

An angel speaking to the seven angels with vials.

The pope speaks to the bishops, archdeacons, curates, and mendicants, who preach.

The first angel pours out his vial on the earth.

Some preachers will preach to the Saracens.

A grievous rain, which slew many.

The Saracens will have wars, and be slain.

The second vial poured on the sea.

Preachers to idolaters will suffer death.

Rivers and fountains turned into blood by the vials.

Preachers against heresies will be put to death.

The angel of the waters over a great river of blood praises God.

Doctors will praise God for his judgements on heretics.

Another angel says, "Just are thy judgements."

The people will do the same.

A large square : Christ before Pilate—Christ buffeted—Pilate says, "I find no fault in him—Judas hangs himself—Three men bring Pilate's wife's message—Christ says, "My kingdom is not of this world."

Fourth vial poured into the sun.

The vengeance of God will come on those who are *yreux, noyseurs, et tenceurs*.

Fifth vial poured on the chair wherein sat the beast.

La signeurie de Mabomet sera destruit en presence du grant cha' et de toute sa co'paignie. A man in a hanging hood says, *Je vous done la malediction de dieu.*

Men shall gnaw their tongues.

Men shall slander, defame, and abuse one another. They are calling names, *traître, faulx laron, me'drieux, berefe, demoniacbe.*

Sixth

Sixth vial poured on the Euphrates.

Rivers shall be dried up; corn, wine, and provision shall fail.

The kings of the East passing the river dryshod to make war on the kings of the West.

The wicked shall make war on the Christians, and destroy the church.

A large square : The scourging of Christ—Pilate sends him to Herod—he is before Herod—mocked—sent away by Herod—before Pilate.

Out of the mouth of the beast come three devils like frogs.

Devils will tempt Christians three ways, and promise them riches.

Three devils, in form of frogs, fly in the air, and assemble the kings of the earth.

The devils will assemble the Christian kings with Antichrist. A man in a red mantle offers them a cup and purse, *faites hommage a l'anturest*.

Kings draw up their armies to destroy the people.

Kings will fight for Antichrist, and Christ will destroy him by the spirit of his mouth.

The seventh angel pours his vial in the air, and a voice from the throne says, "It is finished."

The end of the world will be soon, and preachers will prolong it through the church.

Thunder and lightnings in the air.

Many wonders before the end of the world will turn the people to God.

The great city divided into three parts.

The wicked will be divided into three parts, and set against one another.

The

The congregation of princes will be punished.

Babylon will come in memory before God.

The isles fly and mountains sink.

Luxurious and proud tyrants will come to nothing.¹

A large square: Christ bearing his cross—the Jews crying, “crucify him.”—A devil at the ear of Pilate’s wife in bed in her divided headress points to a scroll, and makes her put out her right-hand, and deliver orders to a messenger; *se ton mary fait mourir ibs moi lui ve’dra et a toy et a tes amis*—Pilate washing his hands, and saying, “Behold your King.”

Grievous hail.

The eternal torments of the damned.

An angel from heaven shews John the condemnation of the foolish woman¹.

God threatens fornication by his angel.

The foolish woman riding on a beast, with a cup in her hand.

The character and honour of worldly finners.

The woman drunk with the blood of the martyrs.

The martyrs by Antichrist.

St. John wonders at the woman and beast.

The good will wonder at the wicked.

The angel explains the seven heads of the beast to be seven hills.

The power of Antichrist, who has *en ses armes peintes* the woman with the beast and the ten kings who serve him. (The banner is O. seven hills behind Antichrist. A lion rampant S.) and six kings.

The foolish woman richly clothed in purple sitting on the river.

¹ The great whore, Rev. xvii. 1.

Antichrist lord over many nations.

Antichrist fights the angel, who defeats him and his ten kings.

Certain good Christians with the sign of the cross will defeat Antichrist in battle at last.

The woman slain, and people eating her flesh.

The principal city in the world, which shall have dominion over the whole earth, will be destroyed.

A large square : The crucifixion—an angel takes the good soul—a devil draws out the bad by chains—setting up the cross—stripping for execution—nailing on. Isaiah foretells, *Expedit ut un' moriatur p' multis.*

The graves opened.

A large square.

Com't n're seigneur fut mis ou il souffry mort et passion pour nous tous, et sont es rolleaux entour luy toutes les paroles qu'il parla en la croix. Com'e il y envita¹, et la terre trambla, et les mors resusciter'et de leur to'bes.

On scrolls,

Ecce mater tua.

Mulier ecce filius.

Eris in paradiso.

Amen dico tibi bodie mecum.

Pater in manus tuas commendo sp' meu'.

Hely, bely, lama zabatani.

Co'summatum est.

The centurion says,

Vere filius dey erat iste.

An angel descends and announces the fall of Babylon.

babelyon

est cheute.

¹ died.

A pope

A pope enlightens the world by his preaching, and gives his blessing.

*les vicieux char-
ront en enfer.*

Babylon full of devils.

Devils dwell with finners.

A voice, "Come ye out of Babylon."

Many will repent of their sins, and go barefoot on pilgrimage.

Babylon shall be burnt, and all people behold it.

The multitude of finners shall be burnt in the lake.

Mariners at sea shall see the burning of Babylon.

Avaricious trade shall end at sea and land in torment.

An angel casts a mill-stone into the sea.

Worldly fortune shall end, both in arms and merchandise, which the devil shall pay them.

Angels rejoice at the fall of Babylon.

The saints rejoice at the justice of God on finners.

The twenty-four elders praise God for the fall of Babylon.

All the prelates of the church will praise and glorify God.

The bride dressing for the bridegroom.

Holy church justified and sanctified by Divine Providence.

John would worship the angel, &c.

All men shall be as the angels in Paradise, and with them worship God.

A large square: Descent from the cross—Pilate giving leave for burial—embalming—carrying to the grave by three men in white—a new stone altar tomb and lid under a wooden arch building.

The Son of God on a white horse in heaven, and souls clothed in white.

Christ

Christ king of the world, and all kings kneel to him.

An angel invites fowls to feed on carcases.

The vengeance of Christ on the wicked a prey to devils.

The beast assists the kings of the earth.

Antichrist will make war on Christians.

The beast and false prophet imprisoned in a lake of fire.

Christ will condemn Antichrist to death, with his followers.

An angel puts the dragon, beast, and false prophet, into the abyss, and binds them together.

Antichrist will loose his power, and be buried.

The souls of the martyrs of Antichrist will be gloriously sanctified.

Those who suffer martyrdom, and resist Antichrist, shall be raised.

Satan loosed and sent into the world to deceive the people.

The devil will have great power toward the end of the world.

Large square. The burial of Christ—anointing—Jews requesting that the sepulchre be well guarded—the soldiers going to guard it—the Virgin, with St. John and the other three Maries, go to the sepulchre.

Satan brings all the lords of the earth in Goth and Magoth, kings, dukes, and princes.

Satan is king over those who would be like god for their mortal sin. He stands and says, *Veez cy got, Veez cy magot.*

Satan assembles all people against the holy city, and fire falls from heaven.

The world will be destroyed by fire, when the devil exerts himself to tempt the good.

The judge on his throne and all the dead before him.

The last judgement at the end of the world.

St. John sees the books of consciences before the throne. All consciences open before God. They kneel and say, *tout le monde set ce q' v's fait.*

St. John sees the New Jerusalem.

Paradise, and over it God, the Virgin Mary, and the nine orders of angels and the saints therein.

John sees a river of crystal, and a tree on each side.

The felicity of the saints.

An angel talks with John, and bids him disclose (*desclairer*) this prophecy to men.

The doctors are to expound holy scripture. St. Ambrose, Jerom, Gregory, Austin.

Cain slays his brother Abel.

Abraham sacrificing his son on a stone table: *Abram bold ti band.*

Jephtha sacrificing his daughter; *fille ie tay vouee a dieu sacrifice.*

Joab slays Abner.

—— — Amasa.

The king of Egypt slays Josia.

The senators of Rome kill Julius Cæsar.

Tip'lome (Ptolomey) duke of Jericho kills Simon Maccabeus.

Aristobulus kills his brother Anthony.

David solemnly buried Abner, who was *prince de la chevalerie de i'br'l'm.*

The arms on roots, &c. as before.

Then follows the deed of gift, on the back of the duke's portrait.

De sancto georgio antbipbon.

A saint going to be martyred between two wheels.

A saint beheaded.

Portrait of the duchess.

Oratio devota de beata Anna genitrice Marie virginis.

St.

St. Joseph le Juste, St. Jaque le petit, St. Simon, and St. Jude,
in pairs in rounds.

Below,

Marie fille cleofe espouse d'alphee mere de saint iaque le mineur

St. symon, St. iude, et ioseph le iuste¹.

St. Johan l'evangeliste.

St. Jaque le grant.

Marie fille salomee espouse de zebedee mere de St. jaques maior et

St. iehan evangelist².

De Trinite antiphone.

The Holy Ghost appears (in the Virgin Mary's hand) *sur toutes*
œuvres.

Demures de la trinite in heaven, earth, and sea.

The Holy Ghost like a dove over the world covered with
waters.

The Holy Ghost like a dove, and great wind turning the
wheels. Ezekiel kneeling.

The Virgin Mary being in her oratory, the angel brings her
an olive branch, and the apostles before her.

The Virgin Mary and great number of virgins on the bed of a
girl.

St. Michael and angel fights the devil.

St. Michael delivers the city besieged by the wicked.

John Baptist circumcised, and they would name him Zachariah,
as his father.

John Baptist in the wilderness by Jordan preaching.

—— baptises Christ in Jordan.

—— beheaded, and the king's daughter took his head
to her mother.

¹ See the Pedigree, p. 15. n. where for *Jacob* read *Cleophas*.

² See the same pedigree.

St. Peter and Paul caused Symon the enchanter to fall, and the devil carried him into the air.

Peter and Paul martyred.

St. James martyred, and in his way cured a paralytic. Queen Lupa founded a monastery in his honour, and conveyed thither his body in a chariot.

St. John Evangelist put into a barrel (*tonil*), and boiling oil cast on him.

St. John died in a pit (*fosse*), which the same had made for him in the church.

St. Andrew condemned to death by an officer named Egre.

— — — crucified.

St. Matthew called.

— — — entertains Christ.

— — — writes his Gospel, the angel accompanying him.

— — — martyred as he said mass by a tyrant [with a pole] at the command of a king.

St. Thomas touching Christ's wounds:

— — — pierced with lances on a mountain.

St. Stephen condemned.

— — — stoned.

St. Sebastian comforts the prisoners, and the angel conducts him, and carries his book.

— — — shot to death against an *estacbe* in a field.

— — — his body taken by a noble lady by night, and brought to life.

— — — he was martyred in the presence of two emperors, *machnot*.

St. Vincent tormented and martyred by Decien.

— — — put on a gridiron like Lawrence, and salt put into his wounds¹.

¹ Butler's Lives of Saints, Jan. 22.

St. Lawrence restores sight to the blind in prison.

— — — martyred on a gridiron.

Our Lord visits St. Denis in *la chastre*¹, and gave him his body.

St. Denis and his companions beheaded in the mount of Martyrs².

St. Christopher left the devil to serve Christ, and went to a hermitage and was baptized.

— — — carried the infant Christ over a river; the hermit lighting him with a lantern.

— — — beaten naked, and a burning helmet put on his head.

— — — shot to death (an arrow in the king's forehead).

St. Nicholas multiplied the wheat.

— — — delivered the ship at sea from the devil.

The Holy Ghost comes on St. Martin elevating the host; and the angel puts sleeves on his hands.

The Virgin Mary, at his death, received his soul.

Christ comforted St. Anthony in his hermitage tempted by the devil.

St. Anthony visited St. Paul, the first hermit, in his hermitage, and at his return sees the angel carrying his soul³.

St. Julian blesses the water in the city of Mons⁴; and goes to the king's daughter who was blind, and washing her eyes was cured.

St. Julian bishop of Mons raises a nobleman's child, and all present were baptized.

¹ The church of *St. Denis de Chartre*, or *St. Denis de Parisiaco carcere*, is supposed to be so called from its vicinity to the public prison. Ib. Oct. 9.

² *Montmartre*, or *Mons Martyrum*, is a place antiently consecrated to the memory of St. Denis and his companions, who were supposed to have been beheaded there. Ib.

³ Butler, Jan. 15.

⁴ *Mons*. Ib. Jan. 27.

The body of St. Mor, translated from Anjou to the abbey of St. Mor des Fosses.

St. Mor drew a boy out of the river, and recovered him^r.

The angel announces to St. Anne the nativity of our Lady, and that she should bear the mother of our Saviour.

St. Anne and Joachim present the Virgin Mary in the temple.

An angel carries away Mary Magdalen who was performing penance in a desert.

She dying praying in her oratory, and St. Maximian administering the sacrament to her.

St. Catharine delivered from the wheels by angels, the tyrants slain, and the queen converted.

— — beheaded, milk came out instead of blood, and God received her soul.

St. Margaret by the sign of the cross overcame the dragon and the devil.

— — beheaded by order of Olimbrius.

St. Agnes preserved by an angel with a garment from Paradise, and the devil strangles the ravisher.

— — preserved in a fire, and her throat cut.

All the saints in heaven before God on his throne of the colour of a rainbow.

Their order in heaven with the angels.

The Holy Ghost comforts those in despair.

— — teaches David, in form of a dove extended against him.

— — comforts Jephtha duke of Jerusalem, and gives him victory.

— — strengthens Sampson bound with cords.

— — descends as a dove on Ezekiel the prophet. A man behind him plays on a harp.

^r Butler, ubi. sup. Jan. 15.

The Holy Ghost descends on Elijah's sacrifice.

— — fills the world, as written in the book of Wisdom.

It is written in that book, that the wise prays for the spirit of wisdom, and it is given him.

The Holy Ghost falls as rays of the sun on several, and makes prophets.

The wise man says to God that his spirit is sweet, and *soef comme oysel entir* in his mouth.

The Holy Ghost gives power and motion to heaven with the Father and Son, equal to them.

— — revives the earth, and makes flowers spring.

— — makes rivers run, and the sea flow.

— — comes to Jeremiah as fire, and enters his bones.

David prays to God for the joy of the Saviour, and his spirit strengthens him.

— — prophesies that the Holy Ghost will keep him in the right way.

God tells Zechariah the prophet that his spirit rests in the North Country¹.

The Holy Ghost washes those who pray from their sins:

— — ordains a *pava*², and embellishes the 3 heavens.

— — flies from the false, and forsakes them.

— — descends and rests on the humble.

— — carries Christ into the wilderness among wild beasts.

— — descends on the sacrifice of the patriarchs and pro-

— — comforts the afflicted. phets.

— — quickens the dead.

— — elevates the saints to contemplation, and is as in a cloud with them.

— — makes the martyrs speak against their persecutors.

— — teaches pope Gregory in his study.

¹ Zech. vi. 6.

² Q. firmament.

The Virgin Mary represented in the Old Testament treading on the devil.

— — — by the dove brings good news to Noah in the ark.

— — — by Jacob's ladder.

— — — by the well of Jerusalem which David desired.

— — — by the green olive tree bearing fruit.

— — — by the seven candlesticks seen by Zechariah.

St. Gregory put death into a man in form of a dragon.

Bede relates the death of a man who said he would confess nothing.

The devils carry a nobleman's soul to hell, saying he is ours.

The devils seize the soul of an usurer, and St. Edmond saw it as among crows.

St. Gregory says a soul was in a *glasson*¹, doing penance: *l'ame dit, le glasson est mo'purgatoire*.

The bishop said mass, and the soul said, I thank thee, for I am going to paradise.

St. Gregory tells, that a religious knew that his companions were to die, and he after them.

St. Gregory tells in his dialogues of the death of the man who was merciful to the poor.

Of the damnation of Theodoric king of Goths, in the fourth book of the dialogues.

St. Gregory says a religious dying saw the prophets Ezekiel and Daniel welcoming him.

A man assaulted by death; an angel tells him, death is near his head.

St. Gregory relates the vision of the souls of good men deceased going to salvation.

¹ A turf or lump of earth.

Arms on a tree furrounded by roots, and death figured by a giant dog, with three heads devouring many.

In the fourth book of the dialogues a nobleman raised from death to life.

The history of Clovis closes the whole.

Pour plus ternir, &c.

Com't le roy clouys chevaucha atour s'ost pour combastre candar roy des gothys^{}.*

Com't le roy clouys est en bataille rangee contre le dit candar, et le desconfit a force d'armes.

Com't le saint esperit aporte la sainte empolle a saint remy, de laquelle fust sacre le roy clouys^{}.*

Comment le roy clouys fist faire labaye de joyenval apres qu'il fust baptise en lonneur de dieu.

This missal, eleven inches, by seven and a half wide, and two and a half thick, bound in crimson velvet, with gold clasps, on which are engraved the arms of Harley, Cavendish, and Hollis, quarterly, was the property of Edward Harley second earl of Oxford, who, when he was lord Harley, bought it of lady Worsley, whose mother was lady Frances Finch daughter of Mary wife of Heneage second earl of Winchelsea, who was third daughter to William Seymour earl and marquis of Hertford and second duke of Somerset, who was appointed by king Charles I. governor to the prince of Wales. This lady Francis Finch was married to Thomas Thynne first viscount Weymouth, by whom she had an only daughter Frances married to Sir Robert Worsley, baronet, of Appledorcombe in the isle of Wight.

^{*} Q. *Alaric* king of the Visigoths (Greg. Tur. II. 37). whom he slew with his own hands in battle. Aimonius I.

^{*} Hincmar, vit. Remigii.

Lord Oxford added two leaves at the beginning, which contain the arms of Harley and Holles, with 74 quarterings; a shield of pretence, and 5 crests.

It descended to the earl of Oxford's daughter, the late dutchess of Portland. At the sale of her effects, May 24, 1786, it was purchased by Mr. Edwards, bookseller, of Pall Mall, for £. 213. 3s.

A BREVIARY of nearly the same size was begun for the duke of Bedford; but was not finished by almost a third: nor were the small miniatures in so good a style, or with any explanations to them. The preservation is greatly inferior to this, having the margins cut almost close to the illuminations; notwithstanding this, at the sale of the library of the duke de la Valliere, 1783, it was purchased for the Bibliotheque du Roi at 5000 livres.



IN the library of the duke de la Valliere was a MS Breviary in *usum Sarum*, in 4to, which, from the account given of it in the catalogue (l. p. 85—90) appears to have been more richly embellished with miniatures than the MS. under consideration. A prodigious quantity of miniatures of exquisite workmanship and the brightest lustre adorned the margins and borders to the amount of at least 4300 small and 45 large, the latter occupying two thirds of the page, being five inches by four; the lesser are one and an half inch square, four by the side of each page, corresponding to the office of the day, and representing the ceremonial of the antient English Liturgy, the secular and regular clergy, the lives and martyrdoms of the several saints. The following note written in the calendar under the month of February intimates that it was begun in 1424.

Regula pro anno bissextili et incipit secundum computatio'em romane curie Anno Domino Millesimo quadringentesimo vicesimo quarto et finit littera dominicalis A.

That it was in hand in 1453 appears from the arms of John duke of Bedford impaling those of his second wife Jaqueline daughter of Peter de Luxemburgh, whom he married this year. In folio 105, and on many other leaves, the duke's arms single show that this Breviary was executed by his orders and at his expence. In the first leaf after the calendar are the arms of England quartered with those of France, under a label of five, held by an angel, and supported by an antelope S. hooped and horned Or. and an eagle Arg. with the beak and claws Or. gorged with a ducal collar; the latter supporters frequently alone on a trunk of a tree Or. and bearing for a device *a souhait* and *assouuy*. It is probable the duke's death in 1455 prevented the number of miniatures from being completed, for there should be two thousand more.

M

But

But what enhances the value of it to an Englishman, are the entries in the margin of the calendar of the births and deaths of the duke's relations :

FEB. 25, *Hac die nata fuit domina blanchea ducissa bavarie, anno domini 1391.*

She was eldest daughter of Henry IV. sister to the duke, and wife of Louis Barbatus elector palatine and duke of Bavaria.

MARCH 20, *Obitus excellentissimi regis henrici quarti.*

Henry IV. father of the duke, and son of John of Gaunt duke of Lancaster and Blanche youngest daughter of Henry first duke of Lancaster, died 1413.

22. *obitus illustrissimi thome du. Clarencie anno domini 1420.*

He was second brother of the duke, slain in a battle in Anjou, 1421, N. S.

23. *obitus illustrissime p'ncipis he'rici ducis lancastrie primi.*

Son of Henry earl of Lancaster and father of Blanche first wife of John of Gaunt, created duke of Lancaster by Edward III. and died of the plague, 1360.

24. *obitus illustrissime d'ne Constantie ducisse lancastrie filie regis castelle.*

She was daughter of Peter the Cruel, or the Justiciary, and the second wife of John of Gaunt, and died 1394.

JUN. 14. *obitus d'ne matildis uxoris domini henrici comitis lancastrie.*

She was daughter of Sir Patric Chaworth, and wife of Henry earl of Lancaster, son of Edmund and brother of Thomas.

20. *Hac die natus fuit JOHANNES DUX BEDEFORDIE, Anno domini 1389.*

He was third son of Henry IV. and Mary Bohun.

JUL. 1, *obitus nobilissime d'ne marie comitisse derby matris excellentissimi reg. henrici v. 1393.*

Mary daughter of Humphry de Bohun and Joan Arundel wife of Henry earl of Derby afterward duke of Lancaster and king of England.

AUG. 30. *obit. excellentissimi augustus reg. henrici v. circa boram 2 de mane a'no d'ni 1422.*

Son of Henry IV. and Mary Bohun, eldest brother of the duke. All the historians place his death on the 31st of August.

SEPT. *obitus illustrissime blanchie ducisse lancastrie matris excellentissimi regis henrici quarti.*

Daughter of Henry first duke of Lancaster, who was son of Henry and grandson of Edmund earls of Lancaster, first wife of John of Gaunt, to whom she brought the earldoms of Derby and Lancaster.

23. *obitus nobilissimi viri henrici comitis lancastrie.*

Son of Edmund earl of Lancaster, at first earl of Leicester and afterwards earl of Lancaster, on the execution of his brother Thomas at Pontefract, 1322. He died 1345.

29. *Hac die natus fuit Thomas dux clarencie a'no d'o 1387.*

Second brother of the duke.

OCT.

OCT. 5, *Hac die natus fuit humfridus dux cloucestrie, anno domini 1390.*

Third brother of the duke, died 1446.

21. *obitus excellentissimi p'ncipis karoli regis francie a'no d'o 1422. litra d'nical D.*

Historians differ about the day of his death; almost all fix it to the 22d, but his epitaph says the 21st.

DEC. 6, *Nativitas illustrissimi principis henrici principis walie anno d'i 1421. et anno regni p'ris sui illustrissimi ac victoriosissimi reg. henrici v. nono circa hora 4 p'o. nonam H. VI.*

Besides these notes, the names of several English saints occur in the calendar, as Edward, Wulfstan, and his second translation, Alban, Etheldreda, Swithin, Kenelm, Samson, Oswald, Cuthburga, the translation of St. Cuthbert, St. Editha, Winifred, Edmund, and Thomas of Canterbury.

The persons in whose possession this Breviary is known to have been are John de Morvillers keeper of the Seals of France, and M. de St. Germain who lived in the hotel de Villeroy at Paris, who gave it, December 15, 1625, to Messire Camille de Neufville, abbot of Arne and Comte de Lagny, afterwards archbishop of Lyons. It was, many years ago, in a capital library.



CORRIGENDA.

- P. 2. l. 6. add, *et s'entrebailloient les mains tous nuds les uns les autres d' signe d'amour.*
- P. 5. l. 6. *for shield read table of the calendar.*
 l. 13. read *appelee*:
- P. 6. l. 21. read *soit rendu a chescun le syen.*
- P. 7. l. 16. read *viuoi'et e' 'templacio'*.
 del. l. 24, 25.
 l. 28. read *acq'rent.*
- P. 10. l. 10, 11. The portraits of the duke and duchess are nearer the end of the book.
- P. 16. l. last; and p. 17. l. 1, 2. holding between her and a king standing in complete armour
 a shield Az. charged with three fleurs de lis O. which the crowned female
 seems to deliver to the king.
- P. 19. l. 10. read *Joyenval a de ce fondacion.*
 l. 13. for *les r. ses.*
 l. 17. after Clovis add and Catherine of France may be figured as Clotildis.
- P. 20. l. 20. *r. date.*
 l. 28. *r. Charles VII.*
- P. 25. l. 4. *r. following the four large portraits after the kalendar.*
 l. 6. *for holding r. stealing away.*
 l. last. *r. generacio'.*
- P. 32. l. 9. *twice for the Virgin, r. Elizabeth.*



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